

**TURBO GROUP:
ORGANIC MINISTRY PARADIGM SHIFTS TO
PREPARE, ENABLE, AND EMPOWER LAITY
FOR MINISTRY**

John E. Allen, D Min

**B A, Glenville State College, 1990
M Div, United Theological Seminary, 1990**

Mentors

**Michael Slaughter D Min
Thomas Tumblin Ph D**

**A FINAL DOCUMENT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARCEL FULFILLMENT OF THE REQUIREMENT
FOR THE DEGREE OF DOCTOR OF MINISTRY**

**UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO
May 1997**

**United Theological Seminary
Dayton, Ohio**

**Faculty Approval Page
Doctor of Ministry Final Document**

**TURBO GROUP:
ORGANIC MINISTRY PARADIGM SHIFTS TO
PREPARE, ENABLE, AND EMPOWER LAITY
FOR MINISTRY**

by

John E. Allen

United Theological Seminary, 1997

Mentor(s)

**Michael Slaughter
Thomas Tumblin**

Date: _____

Approved:

Mentor(s)

Dean, Doctoral Studies and Global Distance Education

TABLE OF CONTENTS

ABSTRACT	vii
DEDICATION	viii
LIST OF ILLUSTRATIONS	ix
LIST OF TABLES	x
LIST OF ABBREVIATIONS	xi
Chapter	
INTRODUCTION	1
Project Goals	
A Leadership Paradigm	
1. MINISTRY CONTEXT	6
Early Development: Adolescence, Family, and Ministry	
Memorial United Methodist Church June 1990 to December 1995	
The Tug Valley; Early Settlers to 1995	
Memorial United Methodist Church 1948 to 1995	
2. THEOLOGICAL PERSPECTIVE	27
Old Testament Leadership Paradigms	
Jacob Son of Issac	
Moses as Leader . . . A Paradigm Shift	
Biblical Group Sizes	
Jesus the Small Group Leader	
The Apostle Paul	
Paul's Group Emphasis	
Organic Ministry The Corinthian Church	
Historical Perspective of Organic Ministry, John Wesley's Methodist Movement	
Theological and Historical Conclusions	

PART TWO

3. PROJECT DESCRIPTION	47
Organic Ministry an Introduction	
What Church Development Experts Say About Lay Leadership	
4. REPLICABLE MINISTRY MODEL	58
Introduction to Step by Step Ministry Model	
Study Materials	
Turbo Group Participation Criteria	
Turbo Group Begins	
Step by Step	
6. RESULTS OF MINISTRY MODEL	83
Projects Accomplished	
The Second Turbo Group	
7. MINISTRY MODEL EVALUATION	89
The Model Goals	
Turbo Group Consensus Evaluation	
8. REPLICABILITY OF MINISTRY MODEL	96
The Turbo Model	
9. CONCLUSIONS	100
Organic Ministry	
Turbo Group Testimonies	
My Role in Turbo Group	
Appendix	
A SOUTHERN WEST VIRGINIA HOUSING SERVICE PROJECT	111
B MINISTRY AREA PROFILE 3.0 MILE RADIUS.	116

PART THREE

C	TURBO GROUP SYLLABUS.....	132
D	CHOOSING TURBO GROUP PARTICIPANTS.....	137
E	CELEBRATION SURVEY	140
F	WORSHIP SURVEY	142
G	JOHN WESLEY'S RULES OF THE BANDS.	144
H	WRITTEN EVALUATIONS OF THE TURBO GROUP PARTICIPANTS ..	147
I	TURBO GROUP CONSENSUS EVALUATION	165
BIBLIOGRAPHY		168

ABSTRACT

TURBO GROUP: ORGANIC MINISTRY PARADIGM SHIFTS TO PREPARE, ENABLE, AND EMPOWER LAITY FOR MINISTRY

by

John E. Allen

United Theological Seminary 1997

Mentors: Mike Slaughter and Tom Tumblin

This work is designed to prepare, enable, and empower laity to lead ministry. I have used Carl George's and Mike Slaughter's work as primary ministry models of study for this first Turbo Group. The Turbo Group is designed to be the transition tool from any circumstance, to vitality with an organic ministry model. This is the story of a small church on the cutting edge of extinction turning to vitality on the cutting edge of the twenty first century. I believe this model can be of value in any context desiring to implement paradigm shifts and transition to organic ministry.

Dedication

I dedicate this work to the memory of: my father Eugene C. Allen 1925 -1992, my wife Donna, my children John and Aaron, without their love and support this work would not have been possible.

ILLUSTRATIONS

1. Jethro's Leadership Flow Chart	33
2. Meta Globe	51
3. Single Cell	55
4. Turbo Group	60
5. Meta Globe Areas of Ministry 9/95	87
6. Meta Globe Areas of Ministry 2/96	88
7. Single Turbo Group	97
8. Single Turbo Group Ministry Function and Back Door Entrance	98

LIST OF TABLES

Table	Page
1. Memorial United Methodist Church 1980 -1990	12
2. Memorial United Methodist Church 1991-1992	24
3. Memorial United Methodist Church Average Attendance 1991-1995	84
4. Second Worship Service Attendance September '95 through December '95	86
5. Memorial United Methodist Church Membership 1990-1995	90
6. Memorial United Methodist Church Budget 1990-1995	90
7. Ministry Area Profile 3.0 Mile Radius	116

ABBREVIATIONS

UMC	United Methodist Church
SWVHSP INC.	Southern West Virginia Housing Service Project Incorporated
HUD	Housing and Urban Development
CHDO	Community Housing Development Organization
LAMP	Low Income Mortgage Program
501 c 3	Religious Non-Profit Status with the Internal Revenue Service

INTRODUCTION

Contemporary Churches implementing organic ministry are producing vital ministries that exhibit growth in the Body of Christ. Carl George, innovator of organic theology and the Meta Church Model, reports phenomenal vitality in his work with organic Meta ministry models.¹ The largest single church ever in Christendom (*seven hundred thousand members*), the Yoido Full Gospel Church Seoul, South Korea, has implemented organic ministry since the nineteen fifties.² Two of the largest Methodist Churches in the world, Kwang Lim, and Kuan Rum Methodist Churches Seoul, South Korea, have implemented organic ministry from their beginnings.³ Bill Hybel has implemented organic ministry at the Willow Creek Church in a Chicago suburb.⁴ Dr. Mike Slaughter has implemented organic ministry at Ginghamburg, a United Methodist Church, in Tipp City, Ohio. My research and observation of these churches provides evidence that these organic ministry models are catalysts for vital church development and ministry.

Each of the aforementioned examples have led me to these conclusions. Successful organic ministry models rely upon acts of faith in preparing oneself to be a living sacrifice to God. Leaders of successful organic ministry are not be all, do all, single leaders. They are

¹Carl F. George with Warren Bird, The Coming Church Revolution, Empowering Leaders for the Future, Leith Anderson, Grand Rapids, Mich., : Fleming H. Revell div. of Baker Book House Co. 1994.

²Yodio Full Gospel Church, Introduction To Yoido Full Gospel Church, 20 min., produced and directed by: Yodio Full Gospel Church Staff, Seoul, Korea, 1994 videocassette.

³Notes from Korean trip August 1994.

⁴Lecture by Jim Dethmeyer to our Doctroal study Group August 1995.

visionaries and enablers. God has provided a leadership span of care for God's people. God has provided an organic approach to ministry vitality which produces positive growth. Organic theology provides a Biblical model for cell group ministry which empowers, enables, and emphasizes preparing laity for ministry. Lastly, the contemporary state of the Church cries out for an intentional paradigm shift from primary emphasis upon institution and structure, to primary emphasis on the Church as a vital living body of Christ using institutional structures as a function of the body.

With these foundations I have created a Turbo Cell Group as the vehicle for paradigm shifts that will enable a transition to organic ministry in any church context. My project includes three primary goals: 1. Develop an organic Turbo Cell Model for the purpose of preparing laity for ministry. 2. Launch a second Turbo Group. 3. Begin a second worship service at Memorial United Methodist Church.

The first Turbo Group preparation time is six months. The longer time frame is to provide Meta concepts, cell group concepts, vision concepts, theological & Scripture foundations, and a cell group experience from which to implement cell group ministries. Those completing Turbo Group training will become volunteer staff persons.

A Leadership Parable

Two separate emergency care teams arrived upon a disaster location where literally thousands of immediate emergency needs were prompted simultaneously. A doctor leading an emergency relief team of ten, with medical training, gifts, great compassion, and a desire to help, arrives upon the scene. The first person they come to is seriously injured. The doctor assigns five of the team members to care for this person. The doctor moves to the next injured person and assigns the remaining team members, including the doctor, to care for the second

emergency. Word travels throughout the community that help has arrived and people begin to seek out the medical team.

The doctor realizes great need all around the area and increases the work day in order to direct, personally supervise, and participate in every emergency care situation. The two small groups work frantically to meet the needs of the disaster area, gradually working longer hours without a break, appropriate rest, or diet. Working around the clock in fifteen to twenty hour marathon days, the team is doing fantastic and a lot of good work is taking place.

Fatigue sets in; the team members begin to fuss and feel helpless in the presence of overwhelming odds. Quality of care is reduced to a minimum in order to reach more folk and finally the lead doctor collapses with illness brought on by stress and too many hours. Lowered immune systems become the vehicles for disease created by unattended emergency needs within the community. The team members begin to quit. Burn out, disillusionment, a sense of helplessness, and a sense of not making progress win out and the entire team quits.

Some of those whom they helped early on offer praise and pats on the back for all they were able to accomplish. Others grumble and talk negatively because the team had not provided the same quality care consistently during their stay. Still others were busy with messages of character assassination of the team and the lead doctor. They say things such as: "They call themselves doctors!" "They said they really cared about us where are they now?" "They may as well have stayed at home." "What a bunch of hypocrites; they didn't care about us." All of the good they accomplished is soon erased and memories of their work become synonymous with the last group's evaluation.

A few from this team stayed together for the purpose of light medical care in their home community. Some of the team members quit medicine altogether. None of the team understood what went wrong. They simply understood they had given their very best, sacrificed themselves for the cause, and had met with what felt like failure and was declared a failure by others. The compassionate team leader became disillusioned and discouraged. Eventually the lead doctor moved to a new community to get a fresh start; however, the lead doctor did not change leadership style and is set to lead the same scenario in another care situation.

In the same emergency situation another team of ten arrived on the other side of town. This team is identical to the first team on the scene in terms of compassion, training, and desire. However, their leader's leadership paradigm was different than the first team's leader. The lead doctor began by directing each member of the ten member team to find someone to help them, with this directive: teach them how to handle various care situations, and further, direct those to whom they delegated responsibility to find others to help them address areas of emergency care. Everyone coming on board agreed to find someone to help them and, also agreed to train them, empower them, and encourage them to get someone to help them, and so on.

One team member is assigned to organize a team to discover the severity of injuries and to assign medical care based upon need. Another is given the assignment of organizing a team to handle basic first aid. Another is assigned to organize a team to handle waste disposal in order to prevent a secondary emergency care situation, and another health crisis. Still others are assigned to: obtain clean drinking water, organize safe housing, function as communication director, and to coordinate transportation, etcetera.

One year after the disaster, literally thousands of people had learned to handle emergency care based upon their gifts, experience, shared responsibility, and accountability. From these experiences the people of the community organized several different care facilities which emphasized teaching and preparing others about emergency care in a crisis. Years after the crisis, nationwide seminars are presented by the folk of this community to share how they handled emergency care in their community. One focus is expressed by all those touched by this movement; simply, it takes team work ... one person or ... a couple of good small groups cannot get the job done for the long term.⁵

Which one of these teams would you want to meet your community needs? I believe the most common leadership paradigm is that of the first team. Further, I also believe that the leadership paradigm of the second team could be a most effective leadership model for ministry. How does one enable such a leadership paradigm shift and provide a ministry model that prepares, empowers, and enables laity to do ministry? My project is designed to enable such a paradigm shift and provide a ministry model that enables laity to do ministry.

⁵Carl F. George and Warren Bird, How To Break Growth Barriers Capturing Overlooked Opportunities for Church "Growth", Ted Engstrom, Baker Book House, Grand Rapids, Mi., 1993, 14 -15.

CHAPTER ONE

MINISTRY CONTEXT

Early Development, Adolescence, Family, and Ministry

I am the oldest of four children, born in 1950 in the heart of Appalachia. My parents lived in Widen, West Virginia, a coal company town owned and operated by J. G. Bradley. My early years were closely bound to Widen and the coal camp lifestyle. We left Widen during a labor dispute in the 1950s. However, our extended family and friends were always centered upon relationships that began in this small coal camp. I can recall the company script, store, and houses. When the anti-trust laws changed in 1963, Widen did not make the transition. Generally speaking, Widen became a ghost town of memories for all who lived there or had family there.

Our initial move from Widen proved to be difficult. All we owned fit into the trunk of an old car. The company script was not good outside of Widen. I learned strong fortitude watching my father and mother battle the forces of poverty and prejudice. The basic needs for survival were a luxury our family could not afford. I remember the embarrassment and sense of rejection associated with receiving welfare assistance in the form of commodities and hand-me-down clothes. These beginnings created in me a sense of shame and inferiority into adulthood, but my father worked hard and eventually owned and operated a tavern and pool hall. I learned how to hustle a pool table and knew Jesus Christ as an expression someone would shout when they missed a pool shot.

On a warm autumn evening in 1963, God's presence engulfed me, comforted me, and called me, to proclaim the gospel and be in full time ministry. I sat on a hillside enjoying the beauty of the mountains, the warmth of the sun, and a gentle autumn breeze. Suddenly I saw a brilliant flash, as if the sun light had struck something and reflected the light in my direction. As quickly as I looked in the direction of the light, it engulfed me completely. It was as if I were in a bubble of light with small sparks of light bouncing off in all directions. My first impulse was great fear, but as quickly as I was filled with fear, I was comforted, I wanted to run, but as quickly as I decided to run a great sense of calm came upon me. As quickly as any thought or impulse came upon me to escape this experience I received a wonderful and calming peace. Each time I thought of a question, I felt a calming assurance. As quickly as this experience began, it also ended. It was now dark and I was unsure how long this experience had lasted. I knew I was called by God, but I was unclear as to what I should do. God's call was a complete surprise and alien to my experiences. I had recently received salvation in an old fashion altar call and had been baptized, but I did not have much of a reference point for such an experience. I decided to talk to the pastor of the church I was attending. It was at this church I was converted and baptized. The following Sunday evening my brother, sisters, and I went early to a youth meeting. I wanted to be there when the pastor arrived so we could talk about understanding God's call.

I sat on the church steps watching my brother and sisters wrestle and play while I waited to hear the pastor unlock the door. I heard the floor creak from foot steps inside the church, so I stood and went to the door, anticipating it would be unlocked any second. I heard familiar voices inside the door begin a conversation with the pastor. I started to turn and sit down until I heard my name, then I listened intensely to the conversation. The conversation went something like this: "Pastor we need to talk to you about the Allen kids." "You mean Johnny and Freddie?" "Yes, that's right." "Well there's the two little girls too." "OK. what's up?"

"Well pastor we've been talking about them and have decided you have to do something with them." "What do you mean?" "Well pastor, their Daddy owns the beer joint down town why there's gamblin, and cussin and drinkin goin on every day down there." "Yea, and they dress different than our kids." "They just ain't the type kids we want here." The voices grew faint as they walked further into the church away from the door.

I was so hurt and angry that words cannot capture the experience. Tears swelled in my eyes as I did all I could to fight them back. I do not know if they were tears of anger, fear, sorrow, embarrassment, or all these wrapped into one emotion. I didn't want my brother, sisters, and friends to see me crying. I didn't want them to know why I was crying! In the midst of all this I felt very ashamed of myself because we did not measure up to the standard of those who represented God.

I do not know what was said by the few behind the door that day after they walked away from the door into the church sanctuary. At the time it didn't really matter. At that moment I was sure that if they didn't want us worshiping with them, then they could not possibly believe God had called me into ministry. Within a brief time the door was unlocked and there I stood face to face with the pastor. "Johnny! what's wrong?!" In no uncertain terms I told the pastor he didn't have to worry about the "Allen kids" coming back to his church. He was very obviously surprised and taken back. I did not give him a chance to respond. I bolted away, leaving my brother and sisters behind. I did not participate in formal worship service again until I was eighteen years old.

Adolescence began and Dad's business became prosperous, and a middle class life style became the norm. I had rejected the church publicly and a combination of the Elvis, Beatles, Joe Namath, and Hippie paradigms became the norm for me. I was a high school athlete: co-

captain of the football team, President of the Boys Athletic Club, class President my freshman year, and class Vice-President my senior year. I also organized a rock'n roll band: "The Shades of Sound." I was an under achiever as a student, was well liked by most, and exhibited a typical adolescent attitude associated with an under achiever.

I did not talk about my conversion, God's call, or the rejection by those persons behind the door with anyone. However, my call did not go away. I would sneak, so as not to be seen, into the back door of the United Methodist Church in Sutton. Once there, I sat on a step near an exit just outside the chancel area of the church. I would listen to the sermon during worship service. As soon as they began to sing the last hymn, I made tracks and was quickly out of sight before anyone knew I was there. Looking back, and talking to some of the older members of the United Methodist Church in Sutton, I was not very good at keeping my presence a secret.

I was driven to understand my call; however, being an introvert, and fearful of rejection, I searched my own heart and God's action in my life secretly. During the years between the call and affirming the call, I searched for understanding in many ways. I could not bring myself to accept God's call to set me apart for ministry. I could not, and cannot, defend God's call or justify God's call in my life, but I clearly understand my call is not to defend or justify, but rather to be faithful. I, for the most part, was silent concerning God's call until I was 30 years old.

Each time I came close to accepting the call I would move or change job descriptions, hoping that peace with my call would accompany the change. In retrospect, I received an education formal training could not provide. I am a type A person with an introvert's means of processing life experience. My work experience became the classroom. Learning I could

succeed in several areas allowed me a new confidence level, beyond that of an Appalachian coal town. This was a long and difficult lesson.

My wife and I attended the same high school. She was in the class of 1966 and I in the class of 1968. We were married July 1969 and our children were born in 1971 (John) & 1974 (Aaron). Our life style exhibited all the trappings of a Madison Avenue success story: a beautiful home, two children, community status, a handsome salary, and influential friends. All this and peace with the call from adolescence was still absent. In the deepest part of my soul I had to have peace with my call experience. The late seventies and early eighties were a time of intense searching of God's call. May 1980 I answered the call to be in full time ministry. I sold my business assets and worked part-time as a radio news director until I received my first appointment in June of 1981. With great caution, humility, and reverence I placed myself in the posture of obedience and faithfulness to God's call in my life. Since this time I have been in full time ministry.

1981 to 1995

The gift consistently evaluated as my primary gift is preaching. I concur with these evaluations and believe that five other gifts are the vehicles of preaching. I am able to love people without reservation; this makes me very vulnerable at times, but also provides a passion to proclaim God's message for God's people. I have a gift to read and study. I am able to read an average size book in a few hours, and I love the research aspect of message preparation. I believe my ability to place the gospel in the midst of everyday life is a gift. My second greatest strength is teaching. These four and a zest for life are the five gifts which are the vehicles for my ministry.

I live and breath my vision for the Church! I cast vision in nearly every conversation, not as some formal presentation, but as a way of life that will enable fresh ministry to take place. I intentionally learn and practice several ways of casting the same vision. When I begin to hear the vision coming from others, I allow them ownership and I become an enabler and vision caster beyond their present vision. I am constantly revising and sharpening the vision for our church. I have learned that many persons are not able to understand the concept of visioning as a tool, but they are able to verbalize concrete ideas that engulf the vision. They have caught the vision without ever acknowledging a vision. These are hands on persons who can get things done.

I am team oriented and offer ministry in leadership by example. I try to encourage everyone to do their part in ministry and decision making for the church. I have the ability and gifts to get things done by dictating; however, this is not my primary style. I try to hear or see the expressed ministry of our local church from the pew to the pulpit. I get on board with the story of the church and become part of that story by casting vision and implementing new ministry opportunity through developing leadership potential within the congregation. I am clear in conversation and leadership style. I go the extra mile in times of conflict, but I am also firm in areas that I believe may affect the well being of the church as a whole.

Since nineteen eighty one I have been in full time ministry through formal preparation and actual service. I left undergraduate school in nineteen eighty six, completed a Master of Divinity degree nineteen ninety, completed Deacons orders nineteen ninety, completed Elders orders nineteen ninety two, and began Doctoral studies nineteen ninety three. At each stage of development God continues to call and affirm my call. I am in my fifteenth year of the appointive system. Each appointment has been rewarding via learning and the fruits of Church growth and renewal. At the first Meta Church meeting I was "strangely warmed" and received

what I believe to be God's affirmation to continue on the path of formal preparation in the midst of a great opportunity.

Memorial United Methodist Church June 1990 to December 1995

The last semester in seminary I began to prepare for an appointment in the West Virginia Annual Conference. Memorial United Methodist Church in Williamson, West Virginia, was in the last phase of life before closing.⁶ The District superintendent believed with hard work and the right pastor combination Memorial could make a turn and become vital. He explained that Memorial could become part of what our Annual Conference was calling the Pilot Program. The concept behind this program was to select three small churches in our Annual Conference that were struggling, but had potential for vitality. The goal was to turn these small churches from struggle to vitality and then to tell the story of the turn around for the benefit of other churches in similar circumstances. Memorial was designated as a "Pilot Church" August nineteen ninety.

Memorial United Methodist Church 1980 -1990			
Year	Members	Attendance	Expenditure
1980	155	46	\$29,094
1981	94	47	\$25,620
1982	98	52	\$26,685
1983	96	48	\$29,676
1984	96	39	\$37,563
1985	88	44	\$48,955
1986	93	47	\$46,361
1987	97	46	\$34,134
1988	101	50	\$34,100
1989	100	50	\$30,840
1990	105	32	\$26,000

⁶West Virginia Annual Conference Journals 1980 -1989. Statistics from Memorial UMC June 1990 to January 1, 1991.

Upon arrival, I discovered the situation was much worse than I had imagined from conversation with the district superintendent. Several years of difficult times enabled a scenario of property neglect on church assets to be the norm. The church was operating hand to mouth without a budget or financial plan. There were twenty two faithful working to hold on to their church in a basic survival ministry.

Property renovations, financial stress, and leadership questions were the emergency care situations that required immediate attention. These needs, along with firm, loving, and clear expectations of the congregation, brought the number of dedicated to nine. Thirteen of the faithful twenty two took a wait and see attitude. The church context was such that my salary agreement was not fully met from June nineteen ninety to January nineteen ninety one. It was as if the church had not reached bottom until after I had been here a brief time, then it bottomed out. February nineteen ninety one began with personal crisis. My father was diagnosed as having terminal cancer.

The faithful held strong and new people began to come to worship. Some that had quit the church during hard times began to return. Trying to restore an administrative order was difficult. By spring of nineteen ninety one a budget was in place, glimpses of vital ministry began to surface, and small murmurs of who was going to "run" the church began to rise. I added long hours and reached deep within my faith to provide leadership. At the end of nineteen ninety one the church had grown in worship attendance and met one hundred percent of our financial expectations. We closed nineteen ninety one with some symptoms of vitality and with the loss of one of the vital nine. Her death came Christmas nineteen ninety one.

Spring of nineteen ninety two was riddled with loss and personal crisis. We lost two more of the vital seven, one by her geographical relocation and the other in a tragic auto accident one

week before Annual Conference nineteen ninety two. In just a few months we lost three of the key innovators in our small church and my father's health crisis became a primary time demand upon me.

The spring of nineteen ninety two was not all negative. Memorial United Methodist Church gave birth to my housing ministry vision. I cast the vision of a housing ministry October nineteen ninety one and received unanimous support of the Memorial United Methodist Church Administrative and Pastor Parish Committees. Research by Lay-Leader James Melmige and I provided the foundation for Southern West Virginia Housing Service Project to incorporate as a non-profit spring nineteen ninety two. The housing ministry vision is to provide quality housing for under employed and special circumstance persons. Appendix A is a description of Southern West Virginia Housing Service Project Incorporated.

The loss of key lay leaders created a panic among a few who perceived themselves to be the candidates for replacing the leadership strength. Seeking to "run" the church, they became vicious and unkind. They demanded an imagined power broker control of the church in a paradigm of the past, which was colored by grief brought on by suffering the loss of persons whom they loved. I stood firmly against such a move backward. Persons seeking authority were placed in temporary roles of leadership, with the hope they had gifts and ministry goals I could not identify. This proved to be a difficult move. A few were opposed to the majority of the congregation's revised ministry vision. These few decided to take control of the church by withholding their finances, boycotting church activities, and using character assassination techniques on me.

They represented the negative of the basic twenty two we began with as part of the parcel that took a wait and see attitude. By mid nineteen ninety two we were averaging seventy or so in

worship. These seventy represented an improvement over the faithful nine when the church reached bottom in nineteen ninety. Clearly, support for an advancing vital ministry was the majority consensus for our church. I went the extra mile in these circumstances in an effort to get everyone on board with a positive ministry paradigm. We concluded nineteen ninety two vital and on the cutting edge of a complete turn around for Memorial United Methodist Church.⁷

Memorial United Methodist Church 1991 -1992			
Year	Members	Attendance	Expenditures
1991	69	54	\$45,000
1992	83	71	\$48,000

I began 1993 by identifying local church leaders and asking a lot of questions of myself and of the Annual Conference concerning church development. The Pilot Church Program support system broke down, and the Pilot Program fell by the wayside. The concept of the Pilot Church was great, but no one person seemed to have a strategy or plan to implement and accommodate paradigm shifts necessary for vital change. I believe the Pilot Program ceased because the concept was ahead of any ministry model that could enable the visioned turn around for the three small churches and the churches of similar circumstances.

I also recognized a pattern in my own ministry paradigm and development that disturbed me. I completed serving two appointments while earning my bachelors and masters degree. I believed the growth ceilings I reached in these appointments would remedy themselves once I received my masters degree and was ordained Deacon and Elder. I had completed seminary, was ordained Deacon and Elder and nothing happened. The church development ceilings and boundaries were part of my ministry development. I was shocked to realize I was freshly out

⁷West Virginia Annual Conference Journal

of seminary and did not have a clear ministry model or strategy. I was even more shocked to observe our Annual Conference team selected to lead the Pilot Program did not have a clear ministry model strategy. I was asking the right questions, but did not have a clear sense of a ministry model for church development.

By mid year nineteen ninety three I had come to the conclusion that ministers and laity alike were seeking a fresh church development strategy in line with information age paradigm shifts. Dialogue with successful church leaders, laity, and other pastors fresh out of seminary affirmed my belief, but offered little in the area of how to develop an information age ministry model. In my research, discovery, prayer, and spiritual discernment for answers, came the invitation to participate in the Meta Church Development doctoral program at United Theological Seminary. Until this time I had not heard of the Meta ministry model.

The first brief encounter with Meta development sounded alarms which revealed I had been functioning as the hands on, do all, be all, super pastor. I had implemented small group ministry, but was involved in every small group ministry first hand, as well as every care and business function of the church. I realized the first paradigm shift that would have to take place to further develop Memorial United Methodist Church was my paradigm of effective ministry leadership.

Remember the parable: the only difference in the two teams was the leadership paradigm. I believe Christians, including trained leaders, perform ministry regularly in the image of the first team in the parable. Crash and burn stories are common in the ministry not only for pastors, but also for laity. Each time a new pastor arrives, the same small groups seem to repeat the same leadership paradigms. Often, a brief period of church vitality results long enough to

sustain hope, but produces very little in long term church development. My question became: how does one provide a paradigm shift instrument for clergy and laity?

The super pastor paradigm seems to fall within these lines of thinking: widespread ministry vitality will occur only when the pastor is actively involved as the primary leader/care provider in all areas of the church. This paradigm is true of clergy and laity. One may identify such a ministry paradigm by simply listening to stories about brief vitality a church once experienced: "... when super pastor so-in-so was our leader ... just before his/her bypass operation, divorce, and eventual death, ... they got the job done!" Another signal of this paradigm is a cycle of brief periods of vitality only to be followed by struggling to be once again what they used to be.

I come to this conclusion: enabling, empowering, and preparing laity to function as ministers requires discovering a contemporary balance of shared ministry. Ministry is not an either/or proposition in which one super leader either trusts God to do it all (*the stand back and let God be God approach*), or one super leader takes the entirety of ministry on God's behalf (*the "God needs me" perspective*).⁸ True ministry is balanced ministry, a combination of trusting God to do God's part, clergy and laity alike using gifts, sense of call, and training to empower and prepare the saints to do ministry. God can accomplish God's desired ends without clergy; however, it is clear that God chooses to use clergy in ministry. The focus of gifted and trained clergy persons implementing ministry in such a way as to prepare laity to do ministry function is a clear direction as we approach the twenty first century.

⁸George Barna, Church Marketing Breaking Ground for the Harvest, Regal Books div. Gospel Light, Ventura, Ca., 1992, 12.

A single paradigm shift was not the solution for long term needs in my context. Each time I discovered a sense of direction and began to focus on an approach I discovered new questions that needed answers and required new vision and focus. My church was set in worship and ministry paradigms that were of the industrial revolution of the late nineteen fifties and the nineteen sixties. They had completely missed or avoided the technology age and were unfamiliar with the information age. At first glance I thought the style and means of worship needed to be closely examined, then I thought the administrative order needed to be addressed, and then I thought just a couple well prepared lay persons could help implement fresh ministry. Each time I considered an area for transition I discovered something in addition to the obvious. Upon considering the first paradigm shift to accommodate long term vitality I discovered many paradigm inhibitors in my context. The question became: how do I address all these needs in the most effective manner?

The Meta model is an organic ministry model which has provided a leaping point for implementing an organic ministry model at Memorial United Methodist Church. Development of the Turbo Cell Group engulfs ministry at Memorial from mid nineteen ninety three, which meets the needs of implementing fresh ministry while accommodating paradigm shifts as they occur. I have designed the Turbo Cell Group with a Biblical sense of call expressed in Ephesians 4: "prepare the saints for the work of ministry." My Turbo Cell Group model is designed to enable laity and clergy alike to do the work of ministry beginning with an organic ministry model, which can enable paradigm shifts, similar to our roots in Wesley's small group ministries.

I have learned what has been successfully implemented in several settings and have molded my study experience into my context needs. I believe that a successful ministry model that enables vital church development to take place in a context of a struggling nine faithful to breaking the

one hundred to one hundred twenty five barrier, is of value for ministry contexts unable to demographically support a mega church. However, the Turbo Cell Group model I have designed is not limited to size; it can accommodate implementing organic ministry in any scenario.

I began nineteen ninety four planning and discovering resources for a ministry model which could accommodate paradigm shifts and bring our church to the cutting edge of a twenty first century ministry paradigm. As the model evolved, I realized I was addressing two separate groups of persons: 1) clergy searching for a contemporary ministry balance and a twenty first century ministry model, and 2) laity that are searching ministry accountability and seeking a long term ministry model they can enable which provides a vehicle for long term ministry vitality.

The Turbo Cell Group in no way is to imply a lack of mercy or compassion for the immediate emergency needs of a local church or pastor. The goal is to apply time and energy so that the most people can receive the best possible care in the shortest amount of time with the best use of local resources. I believe this preparation strategy, when empowered with the Holy Spirit, will maximize ministry potential in any context. I implemented this project in the context of the Tug Valley of southern West Virginia and eastern Kentucky.

The Tug Valley Early Settlers to 1995

The rugged topography of the Tug Valley provided a land locked existence for early white settlers. The seventeen ninety five "Fallen Timbers" battle between Indians and whites opened the doors for white settlers. During the years after the Civil War until the early nineteen hundreds, the now famous Hatfield and McCoy feud took place. The Hatfields were West

Virginians and the McCoys were Kentuckians. This feud has been the source of folklore and legend world wide and for the most part has been greatly exaggerated.

The feud died off, and new issues brought on by mineral wealth and timber took their place. Large coal, timber, gas, and oil companies controlled just about every aspect of life. People of the Tug Valley lived in company houses and company towns, with company script to make purchases at the company store. People from different cultures and races were imported into the coal fields to create a labor class that could not communicate with each other via language, common experience, or religion. Often the first day of actual employment in the coal mines included debt to the company for tools, clothing, and housing, debt that could not be overcome.

Coal development and labor disputes became the vehicles for corruption and violence. The Battle of Blair Mountain in Logan County massed an estimated four thousand miners against Federal Troops (*U.S. Army*) sent to West Virginia to enforce interpretation of the Sherman Anti Trust Laws. Before extensive blood shed took place, a re-interpretation of the Sherman Act was reached and miners received the right to Union representation. In the small town of Matewan, West Virginia, striking miners confronted Baldwin Phelps agents from Bluefield, West Virginia in what has become known as the Matewan Massacre. This brief confrontation left twenty nine people dead in the streets of Matewan. These and other acts of violence related to labor conflicts led to Mingo County's reputation as "Bloody Mingo."

Coal became "King" as the fuel of choice world wide during the height of the Industrial Revolution. Several industries developed on the heels of the coal boom. The rail industry, timber business, gas & oil businesses, and many spin off businesses created a prosperous

Williamson, West Virginia. The welcome sign entering Williamson reads, "Welcome to the Heart of the Billion Dollar Coal Field."

There are stories of flooding throughout the historic development of the Tug Valley. The flood of nineteen sixty three is recalled as one of the most severe floods of the recent past. Environmental abuse came to the forefront in the seventies. Years of strip mining and timbering along the Tug River created an erosion problem that filled the once deep Tug River with silt and soil. The unusually heavy rains and melting snow in April nineteen seventy seven gave way to what the Army Corps of Engineers have called a five hundred year flood. The downtown and valley suburbs of Williamson were completely under water. Industry slowed to the point of starting over in many areas, unemployment was high, and hopes were dimmed by the flood.

The spring of nineteen eighty four brought yet another flood. This flood was labeled a one hundred year flood. Industry started over again, and those who remained began to work through the recovery time. For the third time in twenty one years the Tug Valley communities started over! The nineteen sixty three recovery was primarily a local effort. The nineteen seventy seven and eighty four floods, were catalysts for a lobby which successfully received the attention of the federal and state Government. Billions of tax dollars are allocated for community and highway development.

Natural disasters, a less favorable view of coal as a fuel, depletion of some natural resources, a switch from manual labor to technology mining, and implementation of information age methodology have changed the Tug Valley forever. Even the old pick and shovel image of a coal miner is unrealistic. In order to be a coal miner in the nineteen nineties, a person must be

certified and licensed for surface or deep mining. Certification and licensing are received after completing mining school and passing state and federal exams.

A West Virginia and Kentucky flood protection plan along the boundaries of the Tug River is in full swing. In addition to flood wall construction, is highway construction. A four lane highway is presently under construction, connecting Williamson with Charleston, West Virginia to the north and to Pikeville, Kentucky to the west. Upon completion of these highways the Tug Valley will be about one hour travel time from interstates: seventy seven, seventy nine, and sixty four.

The coal industry is a one hundred twenty billion dollar a year enterprise. A.T. Massey, a subsidiary of Flure Enterprises, is located in the Tug Valley and ranks as seventh largest coal producer in the world. West Virginia ranks number one as a coal exporting state, and the Tug Valley is the number one coal producing region in West Virginia and eastern Kentucky. Flure Enterprises projects a ten per cent growth in the coal industry through nineteen ninety five and up to fifteen percent growth by the year two thousand. From two thousand until two thousand six the coal industry will slow but remain in a growth pattern. The time frame of thirteen years is based upon cost effectiveness of changing electric producing companies to a fuel more productive and less expensive than coal. Flure is researching nuclear power as a fuel source. They are on the cutting edge of electric company transition from coal to nuclear power. Coal as a primary energy source will begin to decline about two thousand six. The decline will be the result of cost effectiveness and pollution standards and not depletion of coal as a natural resource.⁹

⁹Ben Hatfield, "Energy Development and Tug Valley Economics" Lecture by: Ben Hatfield Vice President of Development Flure Enterprises, Matewan National Bank Managers Meeting, Charleston, WV. 10/93.

The financial institutions in the Tug Valley, including banking, large industry, and investment companies, are firmly behind an economic shift from a single energy industry based economy. Nuclear technology, tourism, and education head the list of change enablers for an economy shift. The Tug Valley is undergoing historic restoration and development of our rich past as a tourism attraction. The stories of the great Indian, "Chief Mingo," The Blair Mountain Battle, the Matewan massacre, rail development, the real Hatfields and McCoys and the beauty of the mountains are at the center of an economic diversification into tourism.

The diverse aspects and stereotypes of this culture prompted me to retain Church Information Services Incorporated (Percept as of 10/1/93) 151 Kalmus Drive, Suite A-104 Costa Mesa, California, to provide a Ministry Area Profile for my context region. I requested the profile include a one, three, and fifteen mile radius of Memorial United Methodist Church Williamson, West Virginia. My goal was to learn as much about the general region in which we live in order to discern areas of ministry target areas.

The statistical information of this profile indicates a vital community that is able to support long term ministry vitality. The Tug Valley community fifteen mile radius information reveals a community quiet contrary to the stereotype of an Appalachian community. A copy, in its entirety of the fifteen mile radius "Snap Shot" research provided by "Percepts" is located on the next page for review.

The first conclusion about this research is that the Tug Valley can support vital ministry well into the twenty first century. The population by individuals has increased steadily at a 1.2%

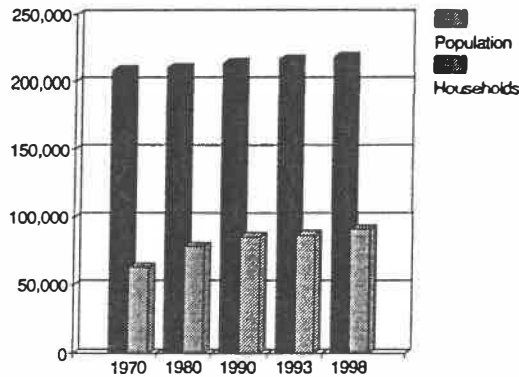


Coordinates: 37:40.55 82:17.44
Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

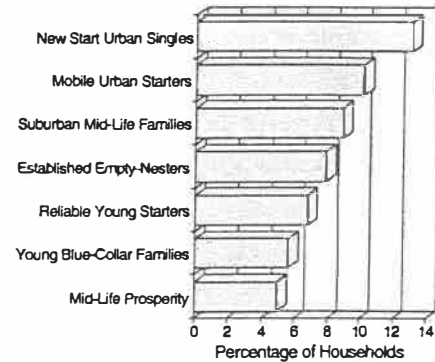
15.0 Mile Radius

Population and Households

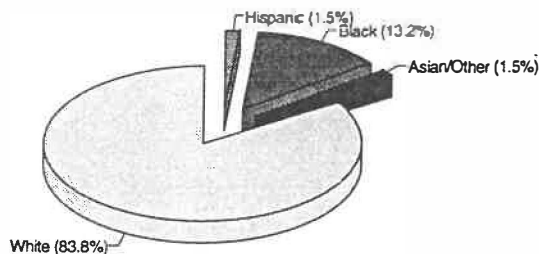


The population in the study area has increased by 2546 persons, or 1.2% since 1990 and is projected to increase by 1849 persons, or 0.9% between 1993 and 1998. The number of households has increased by 1754, or 2.0% since 1990 and is projected to increase by 3569, or 4.1% between 1993 and 1998.

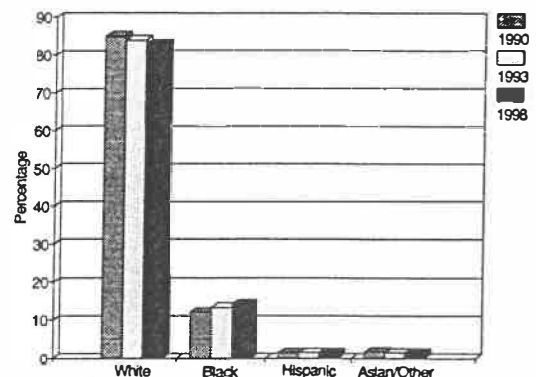
Primary U.S. Lifestyles Segments-1993



Population By Race/Ethnicity-1993

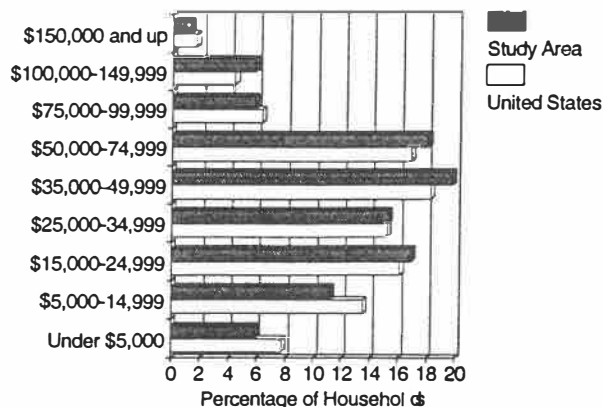


Population By Race/Ethnicity Trend

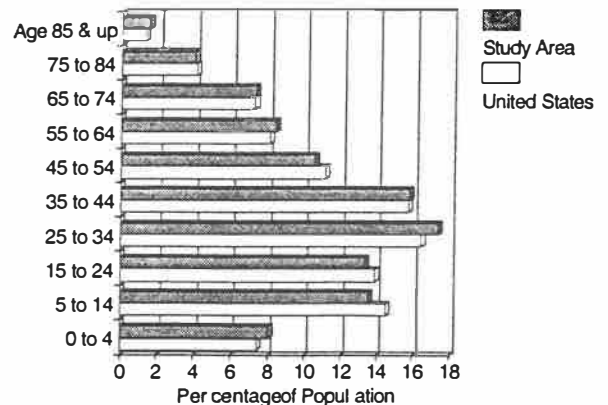


Between 1993 and 1998, the White population is projected to decrease by 420 persons and to decrease from 83.8% to 82.9% of the total population. The Black population is projected to increase by 2658 persons and to increase from 13.2% to 14.3% of the total. The Hispanic population is projected to increase by 63 persons and to remain stable at 1.5% of the total. The Asian/Other population is projected to decrease by 459 persons and to decrease from 1.5% to 1.2% of the total population.

Households By Income-1993



Population by Age-1993



The average household income in the study area is \$44220 a year as compared to the U.S. average of \$41750. The average age in the study area is 35.8 and is projected to increase to 36.5 by 1998. The average age in the U.S. is 35.5 and is projected to increase to 36.0 by 1998.

rate since 1990 and is projected to continue to grow at the rate of .9% through 1998. The number of households has increased by 2% since 1990 and is projected to continue to grow at a rate of 4.1% through 1998. Household average income exceeds the national household income by \$2,470. The average population age projected for 1998 is 36.5 years old by 1998 compared to an average national population average of 36 years old. The three mile ministry profile (our target area) is included as appendix B.

Memorial United Methodist Church 1948 to 1995

The concept of a second Methodist Church in the community of Williamson was born in the congregation of First Methodist Church. First Methodist Church was the largest church in the Tug Valley in the 1940s. Gasoline rationing brought on by WW II is the primary cause for organizing a second church. There are other stories associated with reasons for a second church, but for the most part they are unsubstantiated.¹⁰

Lay-leader E. L. Sampson held meetings at Nolan, West Virginia, a small burg west of Williamson, in 1944. Mr. Sampson wrote in his journal, "Tonights meeting had fifteen, all were from the Free Will Baptist Church in Nolan."¹¹ A few meetings in Nolan and the idea of the second Methodist Church in that community died. 1946 gave birth to a second attempt at organizing a second Methodist Church. A small group of persons began holding meetings in the old West Williamson Grade School. In 1947 the First Methodist Church made the second church an official mission of their congregation. In 1948 the West Virginia Annual Conference, First Church, and the new congregation provided finances and the present facility was built at the corner of West Gum Street and Forth Avenue. The church received its name

¹⁰ Edsil Bragg, Pastor First United Methodist Church, interviewed by John E. Allen, 8/93.

¹¹ E. L. Sampson, "Personal Journal" A personal journal of the founding lay leader of Memorial Methodist Church 1951.

Memorial as a memorial to WW II veterans from the Williamson community. August 1948 was the month of dedication and first service in the new facility.¹²

Lay-leader Sampson wrote: "I dream of the day when we will have two hundred members worshipping every Sunday." The sanctuary was designed to hold one hundred to one hundred twenty comfortably and half that number for Sunday School. Insufficient research and unclear interpretation of growth slowed this thinking considerably.

Lay-speaker Sampson and lay-speaker Charles Ratcliff provided pastoral leadership until nineteen fifty two. The nineteen fifty two Annual Conference appointed the first ordained pastor. Rev. Yost was retired and filled the appointment in a retired relationship as part time until nineteen fifty four. Prior to my appointment in a retired relationship as part time until 1954. Prior to my appointment, according to District Superintendent, Dr. Roger Smith, the Pastor Parish Relations Committee was asked to describe a significant pastor and their shared ministry from the history of Memorial. They did not have recollection of a significant pastor or ministry vitality except for their beginnings with lay leader Sampson and a brief period in the '60s with Rev. Vineyard.

Several variables have kept Memorial United Methodist from reaching full potential in past ministry. Natural disasters, poor financial planning, small disagreement groups struggling for power, disorganization, and a complete super pastor model of ministry are primary inhibiting factors.

¹²E. L. Sampson journal

CHAPTER TWO

THEOLOGICAL PERSPECTIVES

Old Testament Leadership Paradigms

In the beginning God set into motion divine and human realities that are "imaged" and "reflected" where two or more persons come together in the presence of God. Today large corporations are "down sizing," and industry has implemented the "small group team" as a production tool. Our Church culture is experiencing a boom in small group ministries. The entire world culture is involved in an information age paradigm shift which revolves around small groups. Christians need look no further than their tradition and Scriptures to discover small group vitality is not new. Garth Icenogle makes this observation about the contemporary small group boom in the Church. "Small groups still tend to be program or technique of ministry rather than a call to return to the roots of the very nature of what God created Humanity to be. Most of the current small group activity in the Church is not organic, but technical and curricular. Churches do groups because they work. Deeper theological exploration is long past due in a Church charging off into small group platoons without a declaration of war or battle plan."¹³ The Bible does not specifically address contemporary small group concepts in a psychological manner. However, "Scripture was written out of, to and for human community. Humanity naturally gravitates to grouping, and Scripture naturally points to the need for healthy human groups, large and small." ¹⁴ The small group is the simplest version of the more complex human community at large.

¹³Garth W. Icenogle, Biblical Foundations for Small Group Ministry An Intergrational Approach, InterVarsity Press, Dower Grove, Ill., 1994, 11.

¹⁴ Icenogle, Biblical Foundations, 12.

All reliable Bible translations start Genesis 1:1 with "In the Beginning." The Bible begins literally with the Hebrew *bet*. "The first letter of the Hebrew Bible is the second letter of the Hebrew alphabet. When prefixed to the beginning of a word, *bet* is a simple presupposition usually meaning "in" as "In the beginning." But *bet* not only means "in." It also represents the plural, the conjunctive, the number "two" ---the human species starts as twoOne is nothing. Two is everything. One is not even a number. Two is the beginning of all numbers. . . . Plurals are basic to all that God creates. ... Unitariness was the first thing God didn't like."¹⁵ God created from the beginning in the plural in a community concept. God created human beings to be unique and very different, but also to have a common life to live *in-common-unity*.

God did not create humanity to be alone as a one. Genesis 1:26 reports: God created *humans* in *God's* own image; in the image of God, *God* created *them*; male and female *God* created them." The Lord God said, "it is not good that a man should be alone; I will make him a *counterpart* comparable to him"¹⁶ (emphasis mine). "Loneliness and hiddenness are the result of humanity's misguided desire for independence from and equality with God."¹⁷ Loneliness in the human family creates a sense of brokenness caught between the love of God calling, and the temptation to withdraw into the darkness and chaos of the first day. "Sin is the brokenness of community between God and humanity. Small groups are trapped in the "paradox" of hunger for intimacy ("it's not good to be alone") and fear of intimacy ("they sewed fig leaves to cover themselves")."¹⁸ It is reasonable to believe the tension between fear of intimacy with God and each other, and the need for intimacy with God and each other, is at foundation of being separated from God and each other.

¹⁵ Leonard Sweet, Quantum Spirituality A Postmodern Apologetic, Whaleprints, Dayton, Oh., 1991, 106-109.

¹⁶ Genesis 2:18 NKJV.

¹⁷ Icenogle, Biblical Foundations, 27.

¹⁸ Ibid

God created in the plural so oneness, separate from God and others, would not be the norm. Adam and Eve were separated from God by their actions separate from God and each other. When Cain and Abel established themselves as "tiller" and "shepherd," the story of their tributes to God is recorded. Cain offered "fruit of the ground" and Abel offered "firstlings of his flock and of their fat." Gen. 4. Chapter two of Leviticus reports that a bloodless tribute from the fruits of the ground is appropriate. Cain and Abel did not have a written record concerning tributes to God. However, oral tradition encourages one to believe there may have been an oral teaching concerning tributes to God.

Hebrews 11:4 indicates a difference in faith posture may be the reason God acted differently toward each brother. "By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks." I John 3:12 "not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous." Cain's faith posture justified merely going through the motions of a tribute. Abel's faith posture is the vehicle of careful preparation of his tribute. Abel was functioning from intimacy with God, and Cain was functioning from oneness separate from God.

God was displeased with Cain's tribute and also displeased with Cain. "*God* did not respect Cain and his offering. And Cain was very angry, and his countenance fell." Genesis 4:5. Cain's attitude adjustment included sadness, depression, or even self-pity mixed with anger. God provided encouragement and counseled Cain to do the right thing and to have control over the temptation to sin Genesis 4:7. God's counsel began with an invitation to return to fellowship, "If you do well, will you not be accepted?" Genesis 4:7. The relationship of this first family

group ends with the murder of Abel by Cain with disregard for God's counsel. When persons act independent of God's counsel, then dysfunction and distance from God and each other is the fruit. Cain's response to God includes exile, and God's reassurance of God's grace in Cain's life, is given in Genesis 4:17.

Small groups are not a formula in and of the group dynamic itself for successful relationships. Dysfunctional small groups breed more dysfunctional small groups. A dysfunctional small group leader breeds more dysfunctional small groups. Merely having a small organic group does not guarantee a positive ministry product.

The exercise of faith in careful preparation is pleasing to God. God rejects faithless actions of preparation. The Old Testament stories of Cain's decedents and other family groups provide evidence that God is able to accomplish God's purpose, even with dysfunctional groups and group leaders that operate separate from God and others. However, it may also be said that those seeking harmony with God and God's people are able to address a completely different set of circumstances.

Jacob Son of Isaac

The stories of Jacob and the development of his small family group are filled with trickster acts. As Jacob's story unfolds, his actions of trickery evolve into a oneness on behalf of the small group he represented. Jacob's sons learned his leadership style. The older sons of Jacob developed a hatred toward Joseph because Jacob favored him. Joseph's dreams added fuel to the hatred they experienced Gen. 37:4-11. First the brothers wanted to kill Joseph; however, Reuben the oldest of the brothers, talked them out of killing him. In Reuben's absence, Judah talked his brothers into selling Joseph to some passing slave traders. They covered their actions with a deceitful story of Joseph being killed by wild animals Gen. 37:22-33. This is an

attempt to act in the best interest of this small group of conspirators at Joseph's expense. Their actions of selling Joseph into slavery exhibit Jacob's leadership characteristics.

Troubles, trials, and tribulations of Jacob's life were brought on by Jacob, and not God. Jacob's efforts produced a total group size of 66 people who went with him into the land of Egypt Gen. 46:26. When Joseph and his two children and wife are added to 66, the number is seventy Ex. 1:5. Near the time of his death Israel (Jacob) called his sons, a small group of twelve, and pronounced their inheritance and leadership rolls for the future of God's people. After providing commentary concerning each of his twelve sons, Israel (Jacob) blessed them, made his burial arrangements, and died Gen. 49:28-33. Jacob did not have the benefit of the law or a written track record of God's people in his past. In defense of Jacob, his trickery and acts of oneness to accomplish what he perceived as his way being God's way is a possibility.

At Joseph's death the political scene of Egypt changed, and the number of Israelites living in Egypt had increased from the original sixty six to two or three million.¹⁹ The Israelite population grew so much that the new political leaders of Egypt began to fear them as a threat. Times were such that Joseph's contributions to Egypt and the favorable status of the Israelites was forgotten. The new Egyptian King placed Israel into bondage as a protective measure for Egypt Ex. 1:10-14. A call upon God by the Hebrew population for deliverance from Egypt and oppression is heard by God and God sends Moses to deliver them from bondage Ex. 3:7-9. During their bondage a common goal in the best interest of the whole population became the norm. God, in God's timing, sent Moses to deliver God's people from bondage.

¹⁹The Ryrie Study Bible New King James Version, ed. Charles C. Ryrie, Th.D., Ph.D., Chicago, Ill., Moody Press, 1985, Footnote, Numbers 1:46, 207.

Moses as Leader ... A Paradigm Shift

The single leader paradigm was the norm after the deliverance of God's people from Egypt. The people were often unhappy with their circumstances. On several occasions they brought Moses' credibility and leadership into question. The demands of functioning as a single be all, do all leader in relationship with God created tension, opportunities for large group dysfunction, and opportunities for separation from God. Exodus 18 is the story of Moses the successful son-in-law meeting his father-in-law, Jethro. After greetings, a meal and fellowship, they slept. Moses rose early the next morning and went to work. All day long Moses sat and listened to all the people that time allowed. It is reasonable to believe Moses did not get to every person's need, and some were probably sent home without seeing Moses. At the day's end an exhausted Moses received the counsel of his father-in-law. Jethro had obviously observed Moses in action and in verse 17 tells Moses, "The thing that you do is not good. Both you and these people who are with you will surely wear yourselves out." Jethro could see dysfunction on the horizon if Moses and the people did not make adjustments. In contemporary language, Jethro told Moses if he didn't change his single leadership paradigm, he and the people would soon burn out. There is scriptural evidence that the single leader paradigm of doing all, and being all, breaks down when the group grows or when dysfunction and lack of preparation becomes a problem.

Jethro's counsel and leadership flow chart is the Biblical catalyst that shatters a single be all do all leader paradigm for a large group of God's people. The leadership formula suggests various size small groups led by the lay people of the whole body of believers. Exodus 18: 19-23 provides a clear leadership flow chart inspired by God for the good of the whole body of believers.

"Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God. You shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do. Moreover you shall select men *and women*, such as fear God, *people* of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. Let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you. If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace." NKJV

Jethro's leadership flow chart includes Moses leadership roll and responsibilities as well as the daily functions becoming the responsibility of group lay leaders selected from the whole body of believers.

Biblical Group Sizes

The Hebrew word *qahal* describes the gatherings of the Hebrew people of the old Testament. *Qahal* does not have a size or number value for these gatherings. The translators of the Septuagint chose to render the Hebrew word *qahal* as the Greek: *ekklesia*. "This is the word the translators of the Septuagint chose to render the Hebrew word *qahal*, which designated the assembly of the Israelites both in their desert wanderings (Deut. 23:3) and in their later liturgical gatherings (1 Kings 8:55). *Qahal* is sometimes still used to name various synagogues. Another word, perhaps freer from traditional theological associations, that may be used to translate *ekklesia* is congregation."²⁰ Any size gathering for the purpose of worship may be labeled church or congregation in contemporary language.

Jesus the Small Group Leader

A small group (*in-common-unity*) is the foundation, education catalyst, and spiritual development for the roots of the Christian faith. Reading the gospels provides a clear story of Jesus' interaction with the first "Turbo Group." Jesus and the twelve lived together for several months, experiencing death, human values, theological debate, ideas, pain, frustration, fear, hope, betrayal, ego arguments, political tensions, and much more. A fair observation of this group of twelve is: 1) they all sat at the feet of the person Jesus to learn, 2) each responded differently and kept his individuality and identity, and 3) each fulfilled a role in the development of the church with varying degrees of dedication and success.²¹

²⁰Marion L. Soards, The Apostle Paul An Introduction to His Writings and Teaching, Paulist Press, N.Y./ Mahwah, 1987, 196.

²¹Icenogle, 191.

Jesus and his turbo group:

1. Sang together (Mk. 14:26)
2. Ate together (Mk. 14:18)
3. Visited each other (Mk. 1:29)
4. Visited the socially unacceptable (Mk. 2:15)
5. Were accused together (Mk.2:24)
6. Pressed by large expecting crowds (3:7-10)
7. Became as family to one another (Mk. 3:31-34)
8. Took the message and ministry of Jesus up (Mk. 3:13-15)
9. Shared extensive travel (Mk.5:21)
10. Entered into discussion and question sessions (Mk. 8:16)
11. Entered into discussion on mission and identity of Jesus (Mk. 8:27)
12. Were called into confidentiality (Mk. 8:30)
13. Argued about who was the greatest leader (Mk. (;33-34)
14. Had conflict over different values (Mk. 10:13-16)
15. Experienced the grief of losing loved ones even Jesus (Mk.14:35-31)
16. Deserted each other and Jesus in crisis (Mk. 14:50-72)
17. Brought back together by women announcing the resurrection of Jesus (Mk. 16:7)
18. Jesus confronted the group after resurrection concerning their lack of trust (Mk.16:14)
19. Jesus gave authority and power to the group when he left them (Mk. 16:15-20)
20. Jesus continued with the group and the church as the Holy Spirit (Acts 1:8). ²²

Jesus' Turbo Group became the leaders of the first century church, and upon much of their experience and teaching the Church has been built. This single small group effort empowered with the Holy Spirit changed the course of human history and built the Church.

²²Icenogle, 191-192.

The Apostle Paul

After Jesus' ascension, the Jesus group took their message and experience to the Jewish people and eventually, at the prompting of a former pharisee, to all people. The person Saul, whose name became Paul, writes of himself being set apart for ministry in this manner: "When it pleased God, who separated me from my mother's womb and called me through his grace, to reveal His son in me, that I may preach Him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned to Damascus." Gal. 1:15-17. In contrast to some teachings, Paul does not see his conversion as sudden and unplanned, but as a divine plan worked out by God in grace from the time in his mother's womb! Paul did not view himself as a last minute addition to the apostles. From this Galatian time frame, Paul began to preach and organize his own small group ministry apart from the apostles. Paul did contact them about three years (Gal. 1:18) after his conversion and then for only a few days with Peter. Not until fourteen years after his decision to go forth (Gal. 2:1) was Paul in Jerusalem with the apostles for dialogue concerning preaching to the Gentiles.

Paul's Group Emphasis

Paul's letters (and those attributed to Paul) all have reference to small groups of lay people he prepared for ministry. In Ephesians 4 Paul declares that the entire purpose of God given gifts is to prepare the "saints to do the work of ministry." Paul's concept of preparing small groups for ministry implies the goal of small groups preparing others for active ministry. However,

"as with most words Paul used, church has more shades than one. Indeed, *ekklesia* has two clear uses in Paul's writings.

On the one hand, the dominant meaning of church designates a local church as in 1 Thess. 1:1; 1 Cor. 1:2 ; Phlm. 2. On

the other hand, Paul can speak of "the Church " in such a manner that he must mean to indicate the whole Christian community in the world as in 1 Cor. 10:32; 12:28; Phil. 3:6. Thus, in terms of its nature, Paul seems to think of the church primarily in terms of local congregations; but these geographically distinguishable churches do not exist in isolation from one another any more than does a Christian experience the presence and power of God in remove from others who are in the realm of the Spirit."²³

Paul's use of *ekklesia* in reference to congregation addressed both large and small groups in the community of believers.

Organic Ministry The Corinthian Church Body of Christ

The church at Corinth was experiencing some difficulty concerning power struggles based upon spiritual gifts. "Some Corinthians were focusing on the idea of spirit and spiritual things to the point that factions had cropped up and individual spiritual superiority was being paraded in diverse ways."²⁴ The Corinthians were becoming so spiritual and individualistic that the *in-common-unity*, was getting lost based upon the Gnostic notion of spirit. It is this time in church history, about 56 A.D.²⁵, when dysfunctional small groups began to affect the first century local congregation health. Paul presents the first glimpse of organic metaphors to address dysfunction and clarify church relationship and function. Paul knew popular Stoic philosophy used the body metaphor to describe community. He also knew the folks in Corinth

²³ Soards, The Apostle Paul, 196.

²⁴ Ibid.

²⁵ Ryrie Study Bible, 1760.

were familiar with the Stoic philosophers. Paul knew the context and participants of the Corinthian cultural and the people of his congregation.

Paul used the metaphor of the body to provide a concrete example to express the reality of relationship in the church. "Paul used the Greek *soma* (meaning body) forty-three times in writing 1 Corinthians more than any of his other writings!"²⁶ 1 Corinthians 12:12-31, provides the first clear organic expressions of the church being connected as a living organism. Paul is careful to place emphasis on the obvious gifts that one may pursue and also lifts equally the (v.23) "unpresentable" parts as equally important as the "honorable" parts. Paul develops this body metaphor so well that in 1 Cor. 12:27 he is able to say "you are the body of Christ, and members individually." (NKJV) Soards writes of this proclamation: "Notice that Paul did not say outright that the church is the body of Christ; that development came into Christian thinking about the church in the writings of the author of Colossians and was developed to its loftiest height in Ephesians."²⁷

Paul's as leader lifts ministry function within the Church the "body of Christ" to its highest point in Ephesians 4:11-16:

Jesus gave some to be apostles, some prophets, some evangelists, and some pastors, and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and the knowledge of the Son of God, to a perfect person, to measure of the stature of the fullness of Christ; that we should no longer be children tossed to and fro and carried about with every wind of doctrine, by trickery of people, in

²⁶ Soards, 198.

²⁷ Soards, 197.

the cunning craftiness by which they lie in wait to deceive, but speaking truth in love, may grow up in all things into *Jesus* who is the head --Christ-- from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love." NKJV

Paul's leadership paradigm of the church and leadership in the church is not merely a structured institution, but a living organism with dynamic leadership gifts by the grace of God and the power of the Holy Spirit. In Paul's writing, using *soma* as metaphor, he always places Jesus at the head.²⁸ "In Paul's thoughts and writings the foremost position is always occupied by Christ and him crucified, *and I believe resurrected*, the righteousness of God."²⁹ Paul's organic theology lifts the body metaphor to the height of a spiritual organic theology entered into by means of Spirit baptism I Corinthians 12:12. Paul refers again to spiritual organic relationship in the body of Christ with Christ at the head, Ephesians 1:22-23.

Historical Perspective of Organic Ministry John Wesley's Methodist Movement

The Methodist movement began and grew as vital organic small groups of various sizes. Mary Alice Tenny wrote of Wesley's small groups in this manner: "Methodism, as he saw it, was a cell movement within the Church ... *a cell movement* so dynamic as to produce spontaneous witnessing, so creative as to originate remarkably effective forms of Christian fellowship, and so cohesive as to find full agreement on goals and the disciplines for reaching them" The author continues concerning the class meeting. "Among the methods none has been given so

²⁸Soards, 197.

²⁹Ibid, 198.

high a rating as the class meeting, it has been called by historians "the germ cell of Methodism."³⁰ The United Methodist Church of the late twentieth century has many small group ministries; however, the organic theology of ministry function and reproduction is missing.

John Wesley organized his organic groups for the purpose of worship, ministry preparation, discipline, and reaching others. John Wesley believed the Anglican Church had lost its vitality. In his efforts to bring vitality to the church, John used his small organic group model. The Methodist societies were different in that they were more dynamic, creative, and more intentional in meeting human need. Participants in these societies were high-commitment persons who exhibited joy and a sense of being compelled to witness in spite of opposition from others. Wesley employed the small group to provide a vehicle of intimacy, discipline, preparation, and confession.³¹

John organized what he called the "Select Societies" from the membership of the Bands of those most dedicated and highly committed to living the Christian life. Wesley said his design was "not only to direct them how to press after perfection, to exercise their every grace, and improve every talent they had received, and to incite them to love one another more and to watch more carefully over each other, but also to have a select company, to whom I could unbosom myself on all occasions without reserve, and whom I could propose to all their brethren as a pattern of love, of holiness and of good works."³²

³⁰Mary Alice Tenny, "The Origin and History of the Methodist Class Meeting" Spiritual Renewal For Methodism, A Discussion of the Early Methodist Class Meeting and the Values Inherent in Personal Groups Today, ed. Sammuel Emerick, Methodist Evangelistic Materials, Nashville, Tenn., 1958, 21.

³¹Ibid, 11.

³²Tenny, Spiritual Renewal for Methodism, 15.

The class meeting is most similar to the cell groups of the Meta model. Mary Alice Tenny wrote of the class meeting: " The Class meeting in its origin was no superimposed contrivance for carrying on revival. It bore an organic relationship to the ongoing movement, springing spontaneously from the deeply felt needs of the converts, namely, the sharing of material possessions, the maturing of spiritual life, and the strengthening of the bonds of Christian fellowship."³³ The class meeting concept met with some resistance before overcoming obstacles. This small group became the backbone of the larger Societies formed by Wesley. Dr. Mike Slaughter in his work, Beyond Playing Church, wrote of Wesley's understanding of cell ministry: "Wesley understood that a church would be only as strong as its members. Institutional club members breed institutionalism. Transformed body members transform whole communities and cultures."³⁴ Dysfunction and ineffectiveness will breed more dysfunction and ineffectiveness. A well prepared laity functioning in an organic faith posture, empowered by the Holy Spirit, will produce more well prepared laity for the purpose of vitality and growth.

Wesley's class meeting was so simple in function and structure that its significance could be overlooked as a vehicle for great revival and the eventual birth of the Methodist Church. Wesley summarized the function and purpose of the class meeting in this manner: "That it may be more easily discerned whether the members of our societies are working out their own salvation, they are divided into little companies, called classes. One person in each of these is styled the leader. It is his business (1) to see each person in his class once a week; to inquire

³³Tenny, 14.

³⁴ Michael Slaughter, Beyond Playing Church A Christ Centered Environment for Church Renewal, Howard Snyder, Bristol House LTD, 1994, 102.

how their souls prosper; to advise, reprove, comfort, or exhort them; (2) to receive what they are willing to give toward the expenses of the society; and (3) to meet the assistant and the stewards once a week."³⁵

Contemporary Churches implementing organic ministry are producing vital ministries that exhibit growth in the Body of Christ and are examples of church vitality for the twenty first century. Scripture, traditions, experiences, and research have led me to these conclusions. Successful organic ministry models rely upon acts of faith in preparing oneself to be a living sacrifice to God. Leaders of successful organic ministry are not be all, do all single leaders, they are visionaries and enablers. God has provided a leadership span of care for God's people. God has provided an organic approach to ministry vitality which produces positive growth. Organic theology provides a Biblical model for cell group ministry which empowers, enables, and emphasizes preparing laity for ministry. Lastly, the contemporary state of the Church cries out for an intentional paradigm shift from primary emphasis upon institution and structure, to primary emphasis on the Church as a vital living body of Christ using institutional structures as a function of the body.

Theological and Historical Conclusions

God has not intended persons to live as an island standing alone separate from God and each other from the very beginning. God accepts appropriate faith and preparation and rejects faithless preparation. God accepted the tribute and effort of Abel based upon his preparation and faith posture. At the same time God rejected Cain because of his lack of faith and

³⁵Mary Alice Tenny, "The Origin and History of the Methodist Class Meeting" Spiritual Renewal For Methodism. A Discussion of the Early Methodist Class Meeting and the Values Inherent in Personal Groups Today, ed. Sammuell Emerick, Methodist Evangelistic Materials, Nashville, Tenn., 1958, 21.

preparation. Cain's response to God's counsel led to broadening the separation from God and the community in which he lived. Within this story is the call for persons to draw closer together in faith instead of apart through acts of oneness separate from God and each other. God's grace and graciousness is assured to Cain; however, the lifestyle of oneness separate from God and community does have consequences.

Jacob's leadership paradigm began with a selfish act separate from God and others as he deceived his father at the expense of his brother. His trickery and acts of deceit, selfishness, or ignorance, are the catalysts for God's chosen people becoming a dysfunctional small group. The scenarios created by Jacob as the single, be all, do all leader exhibit preparedness to lead based upon his action of oneness separate from God and others. Jacob's leadership paradigm diffused into actions of his sons creating more dysfunctional characteristics. Regardless of why Jacob acted out of trickery, the product is the nation of Israel prepared to launch onto the world scene with twelve leaders who had learned their leadership paradigm from a trickster named Jacob.

During the time in Egypt the leadership paradigm shifted away from oneness to a unified call upon God on behalf of the entire Hebrew population for deliverance from Egypt Ex. 3:7-9. During the time in Egypt God prepared and called Moses as the single agent to lead deliverance with the assistance of the twelve tribal leaders, decedents of the original twelve sons of Israel, and Moses' brother Aaron Num.1:15-17. A small group leadership pattern is not present at the time of deliverance. A total of fourteen leaders were responsible for a population estimated at two or three million.

Moses and the Hebrew people were functioning in the best interest of the whole population in relationship with God, but also in a single leader paradigm responsible as be all and do all for

the entire population. The daily responsibility for so many for a single leader is awesome. Moses handles the job for a brief time, confronting many issues and overcoming great odds in relationship with God and the entire community. Jethro's counsel of Moses came when Israel as the family of God were at the cross roads of dysfunction and vitality. When Jethro, Moses' father-in-law, gave Moses the leadership paradigm shift from God, Moses chose the road of vitality and made the leadership paradigm transition Ex. 18:23-27.

In God's timing, and at Israel's readiness, God provided a leadership paradigm and ministry model that enabled personal care opportunity for every person in the two to three million population. Contemporary studies indicate that an effective leader works best in a care span of ten or less people.³⁶ The ministry model and span of care recommended to Moses places the paradigm of a single do all and be all leader on the back burner of Scriptural leadership paradigms.

The leaders to be selected were to have integrity: "able men, such as fear God, men of truth, hating covetousness" Ex. 18:21. Cain coveted his brother's relationship with God, God's response to Abel, and acted out in hatred with disregard for God's counsel. Jacob coveted the position of his brother, acted out a lie, and deceived his father to get what he wanted. Jacob's sons coveted Joseph's relationship with their father, acted in hatred toward Joseph, and lied about their actions. Until God provided the new leadership paradigm leaders were determined by family position. Scripture record implies this was never an appropriate leadership paradigm to receive God's automatic blessing. Family position of the brothers and God's actions toward

³⁶Carl F. George, Prepare Your Church For the Future Introducing the Meta-Church: Large enough to celebrate, small enough to care, C. Peter Wagner, Fleming H. Revell div. Baker Book House, Grand Rapids, Mi., 1992, 127.

Cain and Abel, Jacob, Esau, Joseph, Reuben, Moses, and Aaron (there are others) does not encourage one to think that family position implies God's chosen leader. In the new paradigm Moses is directed to chose "able men," indicating leadership selection based upon preparedness and readiness to lead instead of a traditional family leadership pecking order.

Paul's organic theology focuses upon each part of the body functioning in the best interest of the whole for the purpose of positive growth: "according to the effective working by which every part does its share, cause growth of the body for the edifying itself in love" Eph. 4:16. When one takes a deeper look at the biological body functioning as a metaphor of church development and positive growth, then the smallest organic part of the sum as a whole is a single cell. In the world of biology a single healthy cell function is to produce another healthy cell. Each cell of the body has the identity and characteristics of the whole body. All cells do not perform the same bodily function, but work in harmony for the healthy growth of the entire body.

A single healthy spiritual cell functioning within the body of Christ provides all the characteristics of the whole body on a much smaller scale. This smaller scale provides a vehicle for intimacy with God and each other, and provides a vehicle for ministry function for the purpose of preparing others for ministry. When a single cell matures, it divides and a second cell is born to function as a vital part of the whole body. When each cell is functioning to maximum potential, then growth of new cells is the product.

The early success of John Wesley's implementation of organic ministry, and the life vitality of John's small groups, provides a historic record of sound church development. Discovering the

tool to implement organic ministry in the twenty first century is the path of new church paradigms.

The first Turbo Group preparation time is six months. The longer time frame is to provide Meta concepts, cell group concepts, vision concepts, theological & Scripture foundations, and a cell group experience from which to implement cell group ministries. Those completing Turbo Group training will become volunteer staff persons.

CHAPTER THREE

PROJECT DESCRIPTION

Organic Ministry An Introduction

Meta is a Greek prefix meaning change, as in *metanoia*, which is used in the Greek New Testament to describe the change in one's mind or thinking associated with repentance and conversion. The discipline of biology uses the prefix Meta to describe the birth of cells, and life changes of becoming, in the word *metamorphosis*.³⁷ The use of Meta pertaining to the church is used to describe the Church as a living organism in transition from where it is to becoming what God has intended from the beginning, in the midst of Holy Spirit inspired change. The Meta Church Model is founded upon biblical relationships and principles. The Meta Model should not be confused with program or technique methodologies.

Carl George has coined the term Meta Church to describe his work with cell ministry. I am not a Meta Church purist however, I am convinced the Meta Model provides the best vehicle for preparing, empowering, and enabling lay leadership for ministry. My experience informs me that denominations may interpret Carl's Meta Church reference as contrary to denomination harmony. Therefore, I choose to use the term Meta Model in reference to my work and modifications instead of Meta Church.

³⁷Carl F. George with Warren Bird, The Coming Church Revolution Empowering Leaders for the Future, Leith Anderson, Grand Rapids, Mich.: Fleming H. Revell div. Baker Book House Co., 1994, 26.

The church of the late twentieth century is experiencing *have to* change in order to be vital in the twenty first century. The agrarian age, industrial age, and technology age paradigms of the church must give way to new information age ministry paradigms. The Turbo Cell Group model will accommodate paradigm shifts, accommodate vitality for futuristic paradigms of the church, and is flexible enough to accommodate whatever harvest the Holy Spirit leads. The first paradigm shift calls "for a significant shift in how ministry is perceived: The clergy's critical event involves the formation of leaders who can provide care, rather than the clergy's own hands-on, primary-care ministry."³⁸ "Finally, the term Meta Church also represents an accompanying change in organizational priorities and structures. It offers an alternative path to the future without the same theoretical limits that cause North American churches to stop growing because their quality of care has been diluted by size or other factors."³⁹

How is Meta different than other small group ministries or programs? Over a long period of time Meta may, at times, have a programmatic dimension, but never presents a program or a series of programs first in the same way one would launch a Stephen Ministry program, a Sunday School Program, or an Evangelism program.⁴⁰ Small group programs tend to be structure first, curriculum first, technique first, and have a clear beginning, clear conclusion, and absolute process. A program small group ministry has a hierarchical power structure where the teacher, resource material, and an absentee author have the power. Such paradigm inhibitors prepare those participating for a pre-defined success and failure formula of what may or may not be accomplished in their particular context. The Meta model is always biblical relationship first, in local context first, and then shared exploring of new learning opportunities.

³⁸George, Coming Church Revolution, 27.

³⁹Ibid.

⁴⁰Ibid, 28.

Carl George uses the example of comparing and contrasting a photograph and X-ray to discern the difference between Meta Model and program small groups in his book: The Coming Church Revolution. *The following is a paraphrase of his example.* A photo of a person's arm may reveal skin color, size, muscle tone, even hairiness. Such a photo may reveal much more to a trained eye, but all photograph observation will allow only a program analysis based upon one's paradigm in relation to photographs of the arm. If the person's arm is in need of care, the use of only a photo may not provide a clear picture of underlying problems. Any attempt to provide care based upon the photo is limited at best.

An X-ray of the same arm in the photograph reveals underlying muscles, bones, ligaments, blood vessels, and possibly reveals problems not seen in the photo alone. The X-ray becomes a diagnostic tool that enables one to peer through the surface of the arm. It does not tell you how to treat what you see; that is a different matter. You must apply judgment and discover the best expertise to decide what to do with what you learn from the X-ray. The photo alone represents a pre determined program approach to those having a gift for the obvious. The X-ray represents the Meta Model perspective of discovering ministry needs and then meeting those needs based upon discovery and working together in relationship addressing discovery issues.

Carl George's Meta Globe is a visual aid introduced in Prepare Your Church for The Future and used to describe living relationships and ministry functions within a vital congregation. Each color area represents a function of the "Body of Christ" made of many parts in relationship to the local church and the Church at large. Each area's life within the "Body of Christ" is made up of individual cells consisting of ten persons for the purpose of developing Christian relationships, learning, and multiplying itself by natural growth when the number of

persons within a cell group reach twenty. The color zones are used as a means of X-raying various functions of a church, providing not only a means of discovery, but also a means to address ministry as a community in relationship.

Each Meta zone represents opportunities for church development spiritually, functionally, and in numbers excluding the *orange zone*. The entire Meta Globe and each individual area of the globe has an atmosphere of prayer symbolized by the *gray* color. The *purple* zone is the area of the Meta Model for the purpose of church business and administrative needs. The *red zone* is the place of worship for the entire connection to meet and worship God. Further, the *red zone* is the place where the gifts and fruits of all cell groups can be manifest. The *orange zone* is the place of auxiliary activities not for the purpose of local church growth. Carl refers to the *orange zone* as the "miscellaneous zone." The *yellow zone* is the place of "people flow"⁴¹ where unchurched people are included into activities or ministries of the local church and is sometimes referred to as: "a bridge, fellowship, mezzanine, or fishing pond." The *green zone* is the place of evangelism, discipleship, and pastoral care carried out in small groups of ten. The *blue zone* is the Pastoral Care intensive care unit of the Meta Globe. This is the place of counseling, twelve step programs, divorce recoveries, and special circumstance care. The *blue zone* leadership develops relationships with professional care persons for circumstances where extra care is indicated. Upon appropriate progress the *blue zone* leadership introduces or reintroduces persons to the nurture cells of the green zone.⁴²

⁴¹George, Coming Church Revolution, 179.

⁴²Ibid, 177-180.

META GLOBE

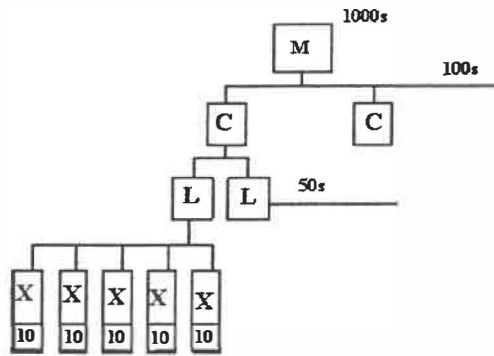


USED BY PERMISSION OF CARL F. GEORGE

Each zone of the Meta Globe may have cell groups from another area of the globe temporarily in another zone. For example, an outreach disaster relief team may seek funds to enable relief in a disaster area geographically removed from the local church. This would be an *orange zone* function making a ministry presentation within the *purple zone*, receiving an offering in the red zone, while functioning as a cell in the *green zone*. Ideally, the *red zone functions* will include all areas of the Meta Globe in worship celebration. Each color zone consists of multiple cells having ministry function and responsibility pertaining to the primary function of a specific zone. The Meta Model is flexible enough to accommodate change for brief time frames or for long term vision and ministry implementation. Each cell functions as a living functioning part of the entire "Body of Christ."

The span of care recommended to Moses by his Father-in-law Jethro (Exodus 18) is the pilot frame work for the manageable spans of care Carl George recommends in the Meta Model. In

this Exodus passage Moses spends the entire day meeting with all the people he could meet, providing counsel about God's action among God's people. Obviously Moses could not, and did not, meet all the needs and expectations of the people. Jethro observes Moses on the job as spiritual leader of the Hebrew people and is not convinced that Moses is functioning at his greatest potential for leadership. Jethro told Moses his leadership model would lead to burn out and dysfunction for him, and the people of God. Jethro recommended a span of care based upon the smallest group of ten and multiples of ten in an expansion order of lay leadership. Lay leaders for groups of thousands, hundreds, fifties, and tens. Each lay leader was to be responsible for a manageable span of care. If a situation of care or need within the span of care for a given leader was more than that particular leader could handle, then the situation was recommended to the next expanded care lay leader and so on until only the most important situations came to Moses.



JETHRO'S LEADERSHIP FLOW CHART EXODUS 18

Jethro's leadership flow chart presents a new leadership paradigm for Moses and the Hebrew people. The span of reasonable care is flexible enough to accommodate change, and delegates ministry function, and responsibility into the hands of reliable lay leaders. Jethro's flow chart does not create a hierarchic, gender, racial, or ethnic based plan, but provides a flow chart of expanded care based upon lay preparedness to lead.

One of the primary goals of the Meta Model is to assure the highest level of care at the *smallest* level of the structure. People do not feel, sense, or think they are being cared for unless someone is listening to what they have to say.⁴³ Unsalaries lay pastors are sharing their time with their respective vocation time. A manageable span of ten may prevent burn out on the part of good lay pastors.

Research suggests that ten people is usually too great a number for one person to nurture. Consider the mathematics of communication. In a group of two, the interplay involves two exchanges: what you are signaling to Person B, and what Person B is signaling back to you.

Add Person C to that loop, and the number of transactions rises to nine (you're monitoring each of them; they're each monitoring you; they're monitoring each other; and you're monitoring their interaction with each other.)

If a fourth person comes in, the signal count jumps to twenty-eight. Why? In addition to monitoring your response to each of the other three and vice versa, you must also observe them in groups of two and three ... and they must do the same with one another!

..... With the addition of a fifth person, the number of permutations mounts to seventy five. By this point, much goes unnoticed by even the most alert facilitators. Remember, the issue is that people are listened to and responded to.

In a ten-person group the number of interpersonal signals to detect exceeds 5,000!. . . Thus some churches, including some of the beyond huge ones in Korea, feel that even ten is too large.⁴⁴

⁴³George, Prepare Your Church for the Future, 125.

⁴⁴Ibid, 125-126.

Personalized pastoral care and nurture is provided in a single cell in relationship to the entire Meta Model. Each individual cell has similar characteristics and needs. Carl George has provided the single cell diagram to offer insight to the similarities of each group. His work is based upon developing Meta models across denominations. When a cell grows beyond ten persons it is time to begin planning the birth of a another cell in order to enable the best possible care.

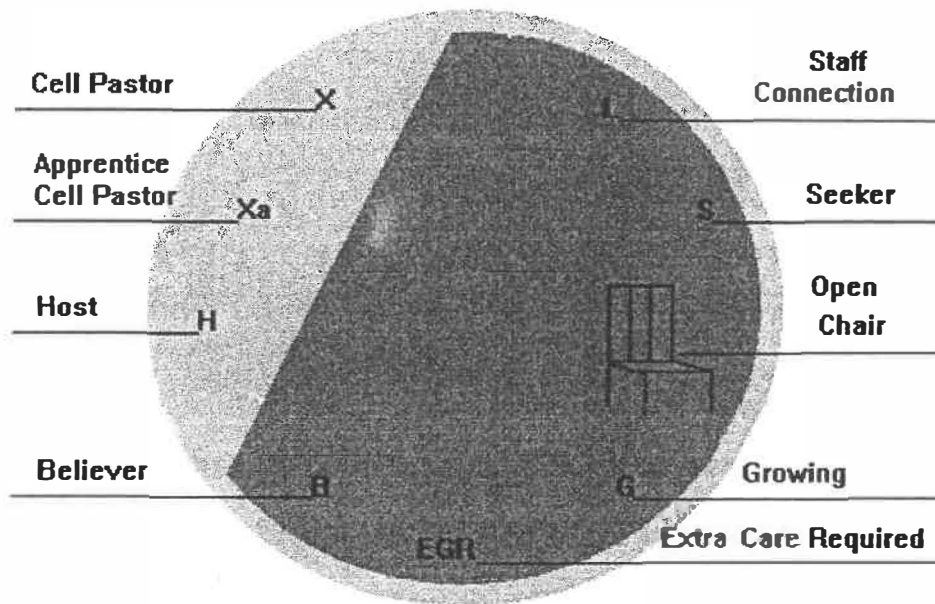
The single living cell has a leadership nucleus consisting of a Cell Pastor identified as X, an apprentice Cell Pastor identified as Xa, and a Host identified as H. The Cell Pastor is the facilitator and person responsible for getting the cell together for meetings. Further, the Cell Pastor is the Pastoral care facilitator for the care and nurture of the cell. The Apprentice Cell Pastor is receiving training to become a Cell Pastor when the time of birthing a new cell presents itself. The Host is responsible for enabling a meeting place, any refreshments, and introduction of new persons to the Cell Group. These three function as the leadership team for a single cell group.⁴⁵

The believer (B) is self explanatory. The Extra Care Required (ECR) person may be a person who needs extra grace from other members of the group for a brief, or long, period of time. This person could also become a problem for the health of the entire cell. The ECR person may be referred to the *blue zone* for specialized care. During time in the *blue zone* the ECR person may remain in the cell or leave the cell and return after meeting care needs in the *blue zone*. The growing Christian (G) may be a new Christian or a long standing Christian who has hit a growing spurt in terms of development. The Open Chair represents the persons who have not come on board, but who are being prayed for by the cell group. A seeker (S) is one who

⁴⁵George, Prepare Your Church for the Future, 126-134.

may or may not be of the faith. The seeker is one earnestly seeking an understanding of the Christian faith. The L is a lay leader responsible for five cell groups of ten with the cell group goals, needs, and problems to the church staff.⁴⁶

SINGLE CELL



USED BY PERMISSION OF CARL F. GEORGE

What The Church Development Experts Say About Lay Leadership

"Growth, evangelism and the expansion of the Church depend as much on a leader's ability to develop an expansive infrastructure as on any other factor except prayer." Bill M. Sullivan, Ten Steps to Breaking the 200 Barrier (Kansas City, Mo.: Beacon Hill Press, 1988) p. 14.⁴⁷

"Two leadership style shifts are required for breaking the "125 Barrier." Shift #1: The pastor must shift from establishing deep one-to-one relationships to establishing group relationships. ...Shift #2: The pastor must shift from being a foreman to being a supervisor. An effective

⁴⁶George, Prepare Your Church for the Future, 126.

⁴⁷Carl F. George with Warren Bird, How to Break Growth Barriers Capturing Overlooked Opportunities for Church Growth, 20-22.

supervisor delegates responsibility. ... Growing past the "125" barrier requires a shift from "doing it all yourself" to "getting others involved." Harry H. Fowler, Breaking Barriers of New Church Growth (Rocky Mount, NC: Creative Growth Dynamics, 129 Gulfside Ct., 1988, p. 55-56.⁴⁸

"Church growth cannot be sustained unless the laity are mobilized to fulfill their distinctive ministries both in the church and in the world." Eddie Gibbs, I Believe in Church Growth, (Grand Rapids: Eerdmans, 1982), p. 313, 380-384.⁴⁹

"The most formidable obstacle to growth that I know of is a pastor who thinks negatively and who is pessimistic about growth opportunities in the community. Such a pastor generally feels that basic task of the church is to care for those sheep already in the fold rather than to concentrate on winning lost sheep and constantly incorporating new ones into the flock. . . . If the first vital sign of a growing church is a pastor who is using God-given gifts to lead the church into growth, the second is a well mobilized laity. " C. Peter Wagner, Your Church Can Grow, Rev. ed. (Ventura, Calif.: Regal, 1984), p.52-77.⁵⁰

"In a forward Peter Wagner wrote for a book by: Charles A. Ver Straten, A Caring Church (Grand Rapids: Baker Book House, 1988). Peter wrote: "Too many churches today expect the ministry of the church to be done by the pastor, not by the people of God. . . . The bulk of pastoral work of the church can and should be done by lay people. . . Research has shown that a chief cause of burnout has been the tendency of pastors falling into the trap of not being able to say no to demands on their time. No pastor wants to say no to a church member who is

⁴⁸George & Bird, How to Break Growth Barriers, 20-22.

⁴⁹Ibid.

⁵⁰Ibid.

hurting and who needs pastoral care. How . . . can a pastor say yes to any and all who need help without entering the burnout syndrome? By delegating the ministry of pastoral care to gifted trained church members who---believe it or not--- can often do a better job at it than the senior pastor could!"⁵¹

"No church can grow beyond the ability of the pastoral leadership to delegate responsibilities to staff and lay ministers. . . . Lay ministers must become a mobilized force in the church if significant growth is to occur. . . . The pastor in a growing church is always a central figure, but is careful to surround themselves with gifted, responsible, work-oriented lay persons who function as lay ministers." Charles Chaney and Ron Lewis, Design for Church Growth (Nashville: Broadman, 1977), p.53-55.⁵²

This cross section represents various denomination affiliations and theologies. These church developers agree that empowering and enabling lay people in ministry is a common thread for successful church development. A ministry model that enables clergy and laity to be in ministry partnership founded upon biblical relationship, and offering respect for local context needs, could be a very valuable tool. The Meta model is such a tool and will accommodate any size congregation in any area of ministry function they choose to explore. My Turbo Group model is directed at introducing the Meta model and vital ministry opportunity simultaneously to persons that have little or no knowledge of the Meta model.

⁵¹George & Bird, How To Break Growth Barriers, 20.22.

⁵²Ibid.

CHAPTER FOUR

A REPLICABLE MINISTRY MODEL

Introduction to Step by Step Ministry Model

Everyone participating in the first "Turbo Group" (*including me*) is a novice with regard to cell group ministry. Special emphasis has been placed on relationships in cell group life experience before information taught.

Study Materials

1. Joel Arthur Barker, The Business of Paradigms, Discovering the Future series 2nd edition.⁵³
2. Yoido Full Gospel Church, Introduction to Yoido Full Gospel Church.⁵⁴
3. The Meta Church Development Doctoral Group trip to Seoul, South Korea August 1994. Journey notes, lecture notes, resource meeting notes from Kwang Lim staff and Yoido Staff, Prayer Mountain notes, House Church experience notes, and Doctoral Study group debriefing.
4. Joel A.. Barker, The Power of Vision, Discovering the Future series 2nd edition.⁵⁵
5. Mike Slaughter's works: Beyond Playing Church⁵⁶ and First Love⁵⁷ videocassette.

⁵³Barker, Joel A., The Business of Paradigms, Discovering the Future series 2nd edition. produced and distributed by Chart House International, 30 min. videocassette, Burnsville, MN., Copyright MCMLXXXIX Joel A. Barker and Ray J. Christensen.

⁵⁴Yoido Full Gospel Church. Introduction to Yoido Full Gospel Church. 20 min., produced and directed by Yoido Full Gospel Church staff Seoul, South Korea, 1994.

⁵⁵Barker, Joel A., The Power of Vision, Discovering the Future series 2nd edition, produced and distributed by Chart House International, 30 min. videocassette, Burnsville, MN., Copyright MCMXC Joel A. Barker and Ray J. Christensen.

⁵⁶Michael Slaughter, Beyond Playing Church, A Christ Centered Environment for Church Renewal, Howard Snyder, Bristol House, Anderson, In., 1994.

6. Carl George's work: Prepare Your Church For The Future.⁵⁸
8. The Ryrie Study Bible, New King James Version.⁵⁹
9. Glen Martin & Gary McIntosh's work: The Issachar Factor.⁶⁰
10. Garth W. Icenogle's work: Biblical Foundations for Small Group Ministry, An Integrational Approach.⁶¹
11. Marion L. Soards work: The Apostle Paul.⁶²
12. Condensed, revised, modified notes from lectures, experiences, and observations from Doctoral Study group colleagues, resource persons, and intensive terms.
13. Turbo Group supplemented by The Coming Church Revolution,⁶³ How To Break Growth Barriers,⁶⁴ and Leading and Managing Your Church.⁶⁵

⁵⁷Slaughter, Michael, First Love, 90 min. videocassette, Media Resources, United Theological Seminary, Dayton, Oh., 1994.

⁵⁸Carl F. George, Prepare Your Church For the Future Introducing the Meta-Church: Large enough to celebrate, small enough to care, C. Peter Wagner, Fleming H. Revell div. Baker Book House, Grand Rapids, Mi., 1992.

⁵⁹The Ryrie Study Bible New King James Version, ed. Charles C. Ryrie, Th.D., Ph.D., Chicago, Ill., Moody Press, 1985.

⁶⁰Glen Martin, Gary McIntosh, The Issachar Factor Understanding Trends That Confront Your Church And Designing A Strategy For Success, Nashville, Tn., Broadman & Holman, 1993.

⁶¹Garth W. Icenogle, Biblical Foundations for Small Group Ministry An Integrational Approach, InterVarsity Press, Dower Grove, Ill., 1994.

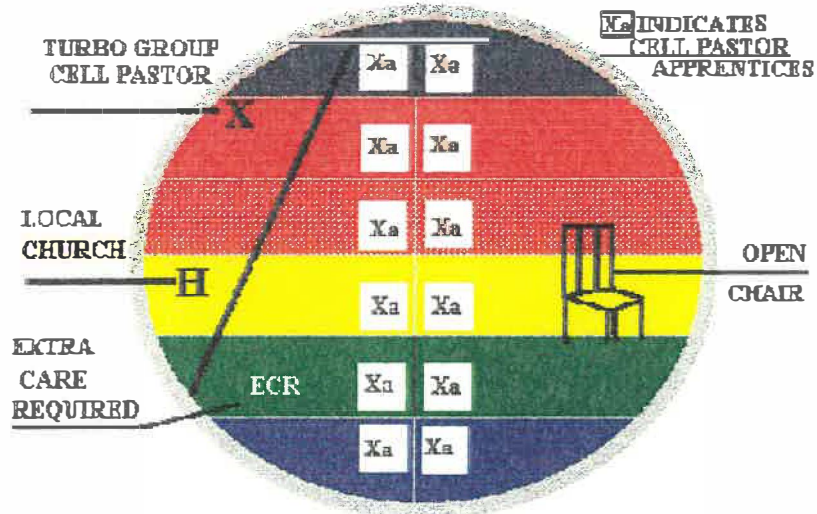
⁶²Marion L. Soards, The Apostle Paul An Introduction to His Writings and Teaching, NY, NY: Paulist Press, 1987.

⁶³Carl F. George with Warren Bird, The Coming Church Revolution Empowering Leaders for the Future, Leith Anderson, Grand Rapids, Mich.: Fleming H. Revell div. BakerBook House Co., 1994.

⁶⁴Carl F. George with Warren Bird, The Coming Church Revolution Empowering Leaders for the Future, Leith Anderson, Grand Rapids, Mich.: Fleming H. Revell div. BakerBook House Co., 1994.

⁶⁵Carl F. George & Robert E. Logan. Leading & Managing Your Church, Grand Rapids, Mi., Fleming H. Revell div. Baker Book House Co., 1987.

TURBO GROUP



Modified Meta design by J. E. Allen

This diagram provides a visual aide to express the training of beginner apprentices in a regular Meta cell function with the entire Meta Globe as the field of encounter, relationship, study, and experience. Each Turbo Group participant has been selected from a Turbo Group Survey and by personal interview with me.

Turbo Group Participation Criteria

1. Affirmed Jesus as Lord and Savior.
2. Been baptized and taken membership at Memorial United Methodist Church. A couple have not formalized this; however, their intention to do so is clear.
3. Made a time commitment to prepare for ministry.
5. Interest in, and recognize, change needed to enable vital ministry at Memorial United Methodist Church.
6. Expressed a sense of call and interest in a specific ministry function in our local church.
7. Expressed support for their pastor.
8. Faithful attendance in worship and other church functions.
9. Expressed a desire to enable membership growth and ministry vitality at Memorial United Methodist Church.

10. Become tithers and exhibit a faith posture of promising ministry leadership.

This Turbo Group design is intended to maximize the Cell Pastor apprenticeship training and to minimize future leadership problems. Each area of the Meta Globe will be explored and each apprentice, in cooperation with the entire cell group, will discern areas of gifts and interests that may determine his or her area of the Meta Globe and launch individual cells in their areas of emphasis. As staff, this group will help design a second worship service and through a final written critique provide final evaluation of my entire doctoral project.

The Turbo Group meets each Saturday morning from ten a.m. until noon. During our six months together this group has been active as lay context associates: preparing their cell pastor goals, cell group goals, ministry emphasis, and designing a new worship service. After planning, organizing, and beginning our second worship service, these persons will remain in this group as volunteer staff persons/ cell pastors.

The Turbo Cell group will emphasize relationship, care, and ministering as any other single cell group. Our gatherings begin with prayer, food, fellowship, and building relationships. The host responsibilities and cell pastor care responsibilities rotate. As cell pastor I function as resource person and facilitator for study and discovery. I offer leadership by example in real situations as our cell develops and matures. By encountering the realities of cell development, I have led our group through various scenarios that have created a bond very similar to that of a close family.

Turbo Cell Group Begins

The first meeting began with food, fellowship, celebration and prayer. Appendix C is a copy of the Turbo Group syllabi.

Step I Organic Cell Ministry Introduction

An Overview

1. Cell group success relies upon each person living the actions and interactions of loving your neighbor as yourself before formal teaching is offered. This is to provide unconditional love toward any person (especially the unchurched) in his or her particular life stage. Simply, actions speak louder than words. Jesus met people where they were in life and loved them unconditionally by his actions toward, or interactions with them.
2. Getting persons involved in a cell group with an unconditional love posture provides an entrance into the life of the church through the "back door," in addition to those who may enter through the "front door" of worship service.
3. Love your neighbor before your preach to your neighbor. Providing the gospel message in word, leading persons to Jesus, and into church membership are the primary goals; the primary method is loving them.
4. Do not assume those joining your group already know about Jesus. Show them Jesus living in you; this is the best introduction to Jesus.
5. A cell leader is not an all knowing answer person for formal theological debate. A cell leader is a ministry enabler. The cell leader is responsible for the care, and care referrals, of those persons in his or her cell group.

6. Each of our cell groups will be ministry functional. Your greatest ministry strength, interest, and sense of call will determine your cell group ministry function.

7. We will engage Biblical ministry models from the Old and New Testament.

8. We will learn discipline opportunities for devotions in our daily life faith encounter. We will learn about change and the difficulties which change may present. We will explore successful ministry models and church renewal models. We will learn about organic theology. We will explore the organic Meta Church ministry model. We will explore the vitality of John Wesley's small groups. We will engage our shared learning experience to develop an organic ministry vision at Memorial United Methodist Church. We will explore technology in the Church. We will develop a second worship service and implement our organic ministry vision at Memorial United Methodist Church.

9. Recommended reading for the immediate future includes Prepare Your Church for the Future, by Carl F. George, Becoming Disciples Through Bible Study, by Rev. Bishop Wilke. We will use the Disciple study for a devotion learning experience and George's book for a cell group foundation from which to develop our ideas.

10. Each person shared their story and the reasons they have become part of this group. I affirmed each person's experience and encouraged them to tell their story to others when opportunity arose. Members of the cell group began to affirm each other's story. Common experiences, interests, and goals began to surface. This sharing time enabled a bond of closeness and a comfort zone for the group to begin. Everyone in the group expressed a sense of call to do ministry, but also expressed a sense of not being prepared to lead. We concluded

this time of introduction with a simple and clear vision of vitality for our church through prepared laity. We agreed to sharpen and refocus our vision as we learn together.

Step II

Paradigms, a Video Presentation

Enabling this learning opportunity began with a presentation of Joel Barker's video The Business of Paradigms,⁶⁶ followed by dialogue on the topics raised in the video.

I. Paradigm defined

- A. As filter
 - a) Positive
 - b) Negative
- 2. Paradigm effect

II. Paradigms in real life

- A. Running Paradigm
- B. Automobile paradigm
- C. Bicycle seat paradigm
- D. New photography paradigm
- E. Paradigms of Made in Japan
 - 1. Ed Denning's zero defect production
 - a) Paradigm shift
 - b) Back to zero

III. Past success means nothing

- A. Swiss watch making industry
 - 1. New watch making paradigm
- B. Swiss watch making response to new paradigm
 - 1. Result of relying on past success
- C. Watch making industry post 1968

IV. Paradigm shift as a two edge sword

- A. Agreement provides fine and precise detail
- B. Shift cuts away from paradigm
- C. Joel Barker's key paradigm points
 - a) Paradigms are common
 - b) Paradigms are useful
 - c) Your paradigm becomes "THE" paradigm
 - i) Paradigm paralysis
 - d) People creating new paradigms usually come from outside paradigm community
 - e) Paradigm pioneers

⁶⁶Joel A. Barker, The Business of Paradigms.

f) You can choose

V. The paradigm shift question

A. What today is impossible for your setting?

a) If the seemingly impossible could be done how would it fundamentally change what or how you do things?

VI. Paradigm shifts

A. Opportunity or threat?

Step III

Early Methodist Organic Ministry

1. Could organic/cell ministry work in the Methodist Church? The answer is yes! Has anyone ever tried organic ministry in the Methodist Church? The answer is yes! Have these churches had success with organic ministry? The answer is yes! As a matter of fact John Wesley implemented an organic ministry model which evolved into the Methodist Movement.

2. John Wesley's: societies, classes, and bands are examples of implementing organic ministry. Development of these small groups is certainly the vehicle that enabled an evangelical revival that was the Methodist movement within the Anglican Church and eventually evolved into the Methodist Church.

3. The author of chapter one; Mary Alice Tenny, The Origin and History of the Methodist Class Meeting, article 1908: Spiritual Renewal for Methodism, published 1958 wrote:

Whether the Methodist Societies should have remained within the State Church or not is a subject for debate. Wesley believed that they should. But in any case, there can be no doubt that Methodism, as he saw it, was a cell movement within the Church ... *a cell movement* so dynamic as to produce spontaneous witnessing, so creative as to originate remarkably effective forms of Christian fellowship, and so cohesive as to find full agreement on goals and the disciplines for reaching them Among the

methods none has been given so high a rating as the class meeting, it has been called by historians ' "the germ cell of Methodism." '67

The use of organic theology is not new in Methodism, but lies at the very roots of our beginnings and early vitality. John Wesley's band is most similar to our cell group. Each member of the group received a copy of John Wesley's Rules of the Bands. A copy of this hand out is included as appendix D.

4. Group discussion revealed interest in organic ministry and the high faith commitment represented by the "Rules of the Band." There was general consensus that an organic ministry model has advantages; however, there was concern expressed about the level of faith commitment expressed by contemporary Christians. This was a time the group shared ideas and thoughts concerning a small cell group ministry model benefits and draw backs.

Step IV **Contemporary Organic Ministry Models**

Can organic ministry work in our world and will it enable ministry into the twenty first century? The answer is yes! Willow Creek Church located in a Chicago suburb, is the largest single protestant church in the United States,⁶⁸ has made the transition to organic ministry to sustain vitality into the twenty first century.⁶⁹ Ginghamburg, a United Methodist Church, Ginghamburg, Ohio has implemented organic ministry as the vehicle of vitality that makes them one of the most rapid developing churches in the United States.⁷⁰ The vehicle of vitality in these developing churches is a Holy Spirit empowered lay lead organic ministry model.

⁶⁷Spiritual Renewal for Methodism, 11.

⁶⁸Carl George, The Coming Church Revolution.

⁶⁹Lecture Jim Dethmyer.

⁷⁰Doctoral study observation at Ginghamburg Church.

The two largest Methodist Churches in the world are in Seoul, South Korea. The Kwang Lim and the Kuan Rum Methodist Churches in Seoul each have in excess of seventy five thousand members. The Pastors of these churches (Rev. Bishop Dr. Sundo Kim and Rev. Bishop Dr. Hundo Kim are brothers) lift the power of prayer in the midst of implementing organic cell ministry as the key to successful development. Each of these churches implemented cell ministry from early in their development. Rev. Sundo Kim recalls having forty members when his congregation purchased a peach orchard as the location for their present facility.⁷¹ The single largest church ever in Christendom, Yoido Full Gospel Church Seoul, South Korea, is the story of vital organic ministry beginning with five people. The Yoido Full Gospel Church now has seven hundred thousand members.⁷² Westerners tend to sense Yoido, Kwang Lim, and Kuan Rum churches as an eastern phenomena based upon some cultural norm for South Koreans. My travel to Seoul provided a sense of cultural influence different from the west; however, the cultural influence and motivation in the beginning of these churches are not necessary to produce similar results in other contexts.

These pastors intentionally went about organizing a church that could function, grow, minister, and continue in their absence. They organized small groups of ten to each house cell. This group of ten exhibits all the characteristics of the larger body of believers. Worship, singing, praying, fasting, learning, evangelism, and pastoral care take place in the relationships of these cell groups. The Korean cultural perspective of the Christian Church has been

⁷¹Lecture; Korean Trip Sundo Kim.

⁷²Introduction to Yoido Full Gospel Church.

organized not only to survive, but also to be vital and function without their pastor! The Meta Model presents the same concept of preparing the laity to be the functioning "Body of Christ."

Videocassette Presentation The Yoido Church

Viewing instructions: Keep in mind that learning is just like eating a piece of chicken, that is, one eating chicken takes only the good meat and throws away the bone. Likewise, with a vital church example. Take that which is good and throw away that which may not be beneficial. The Yoido Church⁷³ is a vital church in Christianity and has implemented the cell ministry organization from its beginning. The purpose of the outline is to enable ministry dialogue in relation to the videocassette story of Yoido Church.

- I. Statistics from Yoido Full Gospel Church
 - A. 50,000 worship simultaneously
 - B. 750,000 + members
 - (1) Largest single church in Christendom
 - C. 10,000 converts monthly
- II. Reasons for vitality and church growth
 - A. Prayer
 - B. Positive and affirming message
 - C. Church organization
 - (1) Similarities to John Wesley's Church organization?
- III. Ministries
 - A. Mission
 - a) World as parish
 - b) Heart operations
 - c) Elm village
 - i) Economic development
 - B. Music
 - C. Youth
 - D. Christian education/care
 - (1) Sunday School
 - (2) Cell groups

⁷³Introduction to Yoido Full Gospel Church videocassette.

E. Communication
 (1) Technology

IV. From 5 to 750,000 members

A. Impact of the Yoido story on cell group

V. Open dialogue

Step V
Church Paradigms ... Exploring Generational Differences

I led this discussion centered upon symptomatic paradigms that define: agrarian age, industrial revolution, technology age, and the information age. The social science cultural terms of boomer, buster, and Xer were introduced with general descriptions of each group. This was an inductive lesson. I encouraged them to explore their particular paradigms of average life and the church. Realizing, and having opportunity to talk about, these differences was liberating for the group and became an important transition time.

We concluded that many church and ministry paradigms are directly related to a persons age group and cultural influences. After this session, each time we talked about vision everyone was sensitive to the needs and paradigm differences of developmental ages and cultural norms each generation represents.

Step VI
Review and Evaluate

Review of group experience this far and beginning of vision, huddling and skill.⁷⁴

1. What are the organic ministry implications for Memorial United Methodist Church?
2. How can what we have learned so far help prepare us for a second worship service?
3. What types of small group functions would work well at Memorial United Methodist Church?
4. How can we implement our vision?

⁷⁴George: Prepare Your Church for the Future.

5. Who are the people we can get involved in ministry at Memorial?

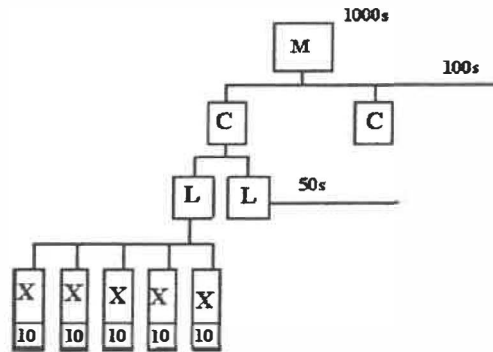
We bounced several ideas around and concluded that organic ministry would work well at Memorial, but decided we needed to think more about how to implement cell ministry and how to begin a second worship service.

Step VII BIBLICAL LEADERSHIP PARADIGMS

Each study is directed toward dialogue centering upon leadership paradigms of the Bible that required shifts in order to provide vital ministry.

Study #1 EXODUS 18 ... Topics for discussion:

- I. Burn out
- II. A dysfunctional family of God
- III. Jethro's lay leadership flow chart:
- IV. What does the story say about a single be all, do all leader?



JETHRO'S LAY LEADERSHIP FLOW CHART EXODUS 18

#2 DEUTERONOMY 1:1-18

Moses implements Jethro's lay leadership flow chart.

Discussion around these questions:

- I. What role is God filling in the midst of this leadership paradigm shift?
- II. Why go to such a lay leadership plan?

III. How do you think the people felt about this paradigm shift?

Study # 3 THE ISSACHAR FACTOR I CHRONICLES 12

David is running from Saul in this story and "[The] Men of Issachar , . . . understood the times and knew what Israel should do."⁷⁵ (1 Chronicles 12:32) The men of Issachar in this story are strategists who lay the direction for the future in a time of crisis. The paradigm shift from a great leader knows, and can do all the work for a body of followers, to even the greatest of leaders, *i.e. David*, needs a strategy for the future and may work closely with those who are able to discern the direction of the future. One person may not have all the answers.

Topics of discussion

- I. What roll does visionary strategy have in the story of David fleeing from Saul?
- II. Were the strategists of this story clergy or laity?
- III. What created the harmony that allowed these people to work together instead of competing?
- IV. What role is God filling in this story?

Study # 4 NEHEMIAH

Nehemiah is a story of Jerusalem in ruins being restored by small groups working together to re-construct the physical plant of Jerusalem and to restore vitality to the body of believers in the time frame of Nehemiah. Diffused empowerment to laity for the purpose of accomplishing God's work is a primary factor in this success story.

Topic discussion questions.

- I. Small groups of people working together with a common vision and goal.
- II. Persons working together outside of their specific areas of expertise.

⁷⁵Martin and McIntosh. The Issachar Factor, 12.

III. Those attempting to stop the visionary and the teams and how Nehemiah overcame these problem persons.

Study # 5 Jesus and the Twelve

- I. Study of the paradigm shifts Jesus taught in parables of the synoptic gospels.
- II. Paradigm inhibitors of the disciples.
- III. Jesus and the twelve as the first Turbo Group.
- IV. How did Jesus address the disciples, seekers, believers, and extra care needed scenarios.?

Jesus always functioned as an example while at the same time teaching and engaging opportunities for shared learning experiences. Close this study with the emphasis on Jesus working for three years with the disciples and then commissioning them to go into the world and teach. Lift the examples of the small "Turbo Groups" the disciples used to grow the church after Jesus ascension.

Shared Study

Jesus and the twelve lived together for several months, experiencing death, human values, theological debate, ideas, pain, frustration, fear, hope, betrayal, ego arguments, political tensions, and much, much more. All of the events focusing around Jesus and the twelve revolve around building relationships as they encountered the realities of life as a group. Jesus always emphasized paradigm shifts with regard to relationship with God, with all whom they encountered, with all the political and religious groups, and finally with the way in which ministry would be disseminated after Jesus departure. A fair observation of this group of twelve is: 1) they all sat at the feet of the person Jesus to learn, 2) each responded differently and kept his individuality and identity, and 3) each fulfilled a roll in the development of the church with varying degrees of dedication and success.

Jesus and his small group of twelve:⁷⁶

1. Sang together (Mk. 14:26)
 2. Ate together (Mk. 14:18)
 3. Visited each other (Mk. 1:29)
 4. Visited the socially unacceptable (Mk. 2:15)
 5. Were accused together (Mk.2:24)
 6. Pressed by large expecting crowds (3:7-10)
 7. Became as family to one another (Mk. 3:31-34)
 8. Took the message and ministry of Jesus up (Mk. 3:13-15)
 9. Shared extensive travel (Mk.5:21)
 10. Entered into discussion and question sessions (Mk. 8:16)
 11. Entered into discussion on mission and identity of Jesus (Mk. 8:27)
 12. Were called into confidentiality (Mk. 8:30)
 13. Argued about who was the greatest leader (Mk. (33-34)
 14. Had conflict over different values (Mk. 10:13-16)
 15. Experienced the grief of losing loved ones even Jesus (Mk.14:35-31)
 16. Deserted each other and Jesus in crisis (Mk. 14:50-72)
 17. Brought back together by women announcing the resurrection of Jesus (Mk. 16:7)
 18. Jesus confronted the group after resurrection concerning their lack of trust (Mk.16:14)
 19. Jesus gave authority and power to the group when he left them (Mk. 16:15-20)
 20. Jesus continued with the group and the church as the Holy Spirit (Acts 1:8)
- We chose topics for devotion and discussion from this list and each person had the opportunity to lead one of the discussions.

⁷⁶Icenogle, Biblical Foundations for Small Group Ministry, 192-193.

PAUL**Study # 6 ... I Corinthians 12 & Ephesians 4**

I. Emphasis upon the organic, living body of Christ Metaphors.

EPHESIANS 4

Emphasize the purpose of gifts is to prepare the saints for the work of ministry. God's call and gifts are for the purpose of enabling ministry through and by God's people, and not to create an elite staff called clergy. Study dialogue centered upon the organic language used by Paul and the purpose of Paul's organic language.

Step VIII**Organic Ministry and Vision**

The primary resources for this section are: Joel Barker's videocassette The Power of Vision Discovering the Future 2nd edition, Mike Slaughter's videocassette First Love and book Beyond Playing Church. Mike tells the story of Ginghamburg United Methodist Church discovering vitality in the local church from mid-stream survival into vitality and growth in a questionable church development scenario. Mike is senior Pastor of the Ginghamburg United Methodist Church. I have supplemented this material with my on sight doctoral study experience at Ginghamburg United Methodist Church with mentors Rev. Dr. Mike Slaughter and First Associate Pastor at Ginghamburg United Methodist Church Rev. Tom Tumblin Ph.D.. The on sight study experience included interaction with the staff and resource persons at Ginghamburg that has also become a valuable tool for my first Turbo Cell Group.

We did this lesson from the perspective of each development stage of the Ginghamburg Church from the Ark to their present location. We used Mike's book and videocassette, and my time on sight with the doctoral study group, to get a mental picture of each stage of

I. Vision can begin by sharing with just one person and may grow to include many.⁷⁷

Step IX THE META MODEL

When this chapter by chapter study of Carl George's work, Prepare Your Church For the Future, supplemented by The Coming Church Revolution and Breaking Growth Barriers was introduced, the cell group had experience references with Meta and cell ministry. The group readily identified the connections with prior learning. The dominate question about our learning is how can this model, or a modified version of this model, be implemented in our context?

How is Meta different than other small group ministries or programs? Over a long period of time Meta may, at times, have a programmatic dimension, but never presents a program or a series of programs first in the same way one would launch a Stephen Ministry program, a Sunday School Program, or an Evangelism program.⁷⁸ Small group programs tend to be structure first, curriculum first, technique first, and have a clear beginning, clear conclusion, and absolute process. A program small group ministry has a hierarchical power structure where the teacher, resource material, and an absentee author have the power. Such paradigm inhibitors prepare those participating for a pre-defined success and failure formula of what may or may not be accomplished in their particular context. The Meta model is always biblical relationship first, in local context first, and then shared exploring of new learning opportunities.

Carl George uses the example of comparing and contrasting a photograph and X-ray to discern the difference between Meta Model and program small groups in his book: The

⁷⁷Barker, The Power of Vision. Discovering the Future series 2nd edition.

⁷⁸George, The Coming Church Revolution, 28.

Coming Church Revolution. *The following is a paraphrase of his example*. A photo of a person's arm may reveal skin color, size, muscle tone, even hairiness. Such a photo may reveal much more to a trained eye, but all photograph observation will allow only a program analysis based upon one's paradigm in relation to photographs of the arm. If the person's arm is in need of care, the use of only a photo may not provide a clear picture of underlying problems. Any attempt to provide care based upon the photo is limited at best.

An X-ray of the same arm in the photograph reveals underlying muscles, bones, ligaments, blood vessels, and possibly reveals problems not seen in the photo alone. The X-ray becomes a diagnostic tool that enables one to peer through the surface of the arm. It does not tell you how to treat what you see; that is a different matter. You must apply judgment and discover the best expertise to decide what to do with what you learn from the X-ray. The photo alone represents a pre determined program approach to those having a gift for the obvious. The X-ray represents the Meta Model perspective of discovering ministry needs and then meeting those needs based upon discovery and working together in relationship addressing discovery issues.

Designing Our Cell Groups

Each person in cooperation with the entire group designed a cell group and chose an apprentice before beginning cell groups. After design we launched the cell groups. We have launched nine cell groups and continue with the Turbo Group each Saturday morning. These times are a combination of cell group and VHS staff meetings. All together we are developing ten cell groups. Disaster relief, Bell choir, Church communication, Nurture ministry, Baby Boomer, Relationship divorce recovery, United Methodist Women Meta conversion, Developing a nursery, Administration development, an another Turbo Cell.

Cell Ministry Function Examples

Bell Choir

The bell choir has eight adult members. These eight are each learning how to implement and lead a bell choir. They gather for their cell time once a week on Sunday afternoon. This group is a good example of what God as Holy Spirit is doing in our church. The cell began by learning a bell choir is expensive. The cell group leader announced their beginnings in worship service, cast their vision, ask for the prayers and support, of the congregation in their ministry endeavor. There was no mention of finances with regard to the bell choir vision casting and introduction. Our offering on that morning included a one hundred dollar gift ear marked bell choir.

At their next gathering they began visioning how to best invest the one hundred dollar gift. This amount was enough to purchase a small pre-school color coordinated one octave set of bells; however, their vision was for all ages. They decided to hold off on the purchase of any bells at this time. The next Sunday our offering included a gift of one hundred fifty dollars ear marked bell choir. People that were not active participants in the bell choir began making inquiries and offered support for this new ministry. Within four weeks of casting the bell choir vision, financial gifts were given to enable the purchase of a three octave bell plate set for the new choir.

Six members of the bell choir cell traveled to Charleston, West Virginia and picked up the bells at our Cokesbury store. This was a day of celebration in new ministry which included dinner, fun, and fellowship. The bell choir requires eleven members to play a three octave set. The bell choir cell is working with the need for two bell choirs.

Disaster Relief

November nineteen ninety five this cell group teamed with our Outreach Committee and provided Thanksgiving food ministry, in addition to our established food bank, for forty seven people. Their vision of ministry to the needy at Thanksgiving and Christmas was cast before the congregation, without mention of any finances, and pointed to their goal of ongoing care. A visitor in our congregation on this morning heard their vision and gave a gift of five hundred dollars for local disaster relief. At Christmas our Outreach effort met the needs of sixty five less fortunate people. Two hundred dollars of the five hundred dollar gift was used at Christmas. The remaining three hundred dollars will be used to prepare a local disaster relief supply bank.

January nineteen ninety five is the worst winter month on record for West Virginia. Flooding throughout the state took a severe toll on several communities. Our disaster team was not able to provide work teams for these areas. However, our Annual Conference set up a special fund for flood relief victims in West Virginia. Our congregation contributed one thousand eighty eight dollars for this special disaster relief effort.

Communication Cell Group

This cell group is publishing a monthly church calendar that is now expected by our congregation. Further, this group is establishing a our church office to function as an information center as well as a business office. Their short term vision is to publish a monthly newsletter. This group has been influential in getting two thousand five hundred dollars of our church budget set aside for the purchase of a new computer for our church.

Pastoral Care

Our pastoral blue zone care cell leader has a B.A. in Banking and Business and is in her third semester of completing a college degree in counseling. Her dedication and work will be a great asset to our church. When she has completed her formal preparation she will be a formally trained counselor and the Turbo Cell Group experience from which she will further establish our blue zone.

Cards and Visits

By the close of each Monday everyone from our congregation that is ill or in a special circumstance, receives an appropriate card or note from this cell group, shut-ins receive a bulletin with a brief note, and visitors receive acknowledgment of their first visit to our church. During the week this group makes hospital and pastoral calls to members of our congregation.

We have received several letters of gratitude from those ministered to by this group. Not only words of thanks are expressed, but often a financial gift is included to express their connection with and support, of Memorial United Methodist Church.

Boomers

This is the slowest developing group in terms of cell group as a place of worship and devotion; however, the fellowship activities are great and well attended.

United Methodist Women

The intention for this cell group is diffuse organic ministry into a traditional small group. The ten or twelve women in this group are not making the transition well. However, they have been introduced to cell ministry and may implement organic ministry better in the future.

Nursery

As a function and service this group is doing well. Preceding this group we did not have a furnished nursery. When we decided to have a nursery, Donna, a Turbo Group member, discovered an opportunity to receive state of the art equipment for our nursery from local business that was discontinuing their nursery facilities. We received, at no cost, state of the art nursery furniture and education materials. Our nursery attendance is inconsistent; however, we are working toward involving families with small children into our church and are prepared to provide good nursery care.

Second Turbo Group

The size of our second Turbo Group was smaller than our first group. This allowed us to move through the Turbo Model quicker. I also spent less time getting into acquaintance fellowship activities with this group. We lost three of the six members to a geographic move and added the three remaining to our first Turbo Group members as volunteer staff. This group went much smoother than the first. I believe this is because I had a clearer sense of what was important and was more focused upon getting them involved in ministry as quickly as possible.

Turbo Group Cell Apprentice

A third Turbo Cell group is planned to begin in the fall of nineteen ninety six to be taught by our Turbo Group Apprentice. We will sharpen and focus what we have learned from our Turbo Cell Group experiences and implement the product as the format of the third Turbo Cell Group.

Youth Group Enablers

This is one of our newer cell groups and is in the beginning of development. They have visioned fellowship activities to open the back door of our church to the youth of our community.

Southern West Virginia Housing Service Project

This is one of our newer cell groups. The vision and ministry function is centered upon organizing volunteer labor for the purpose of house constructions. The cell leader will act as a member of the Board of Directors of the housing ministry and a member of our Administrative Council.

Planning A Second Worship Service

The music style is designed to meet the needs across generations. Some of the old traditional hymns of the church will be presented with contemporary music and lyric arrangements. An example of this is Amazing Grace to the accompaniment and tune of the boomer generation tune House of the Rising Sun. By doing this we will be able to mingle the old traditional music lyric with a generational slant that provides a transition for fresh and different music. This effort is being received with excitement and positive enthusiasm. A benefit of this music program is the dialogue and cross generational interest created by music ques. This paradigm shift has also been the catalyst for purchasing a state of the art sound system. Our new sound system offers us the ability to record our own sound tracks, or use professionally prepared sound tracks, in worship services.

Ministry Opportunities

Our second worship services will be planned in our staff meetings. A team of two cell pastors will resource and facilitate each worship service. My role will be that of worship advisor and

preacher. This worship design will include lifting cell ministry to the congregation. An invitation to get involved in cell ministry will be extended to the congregation at each worship service.

Time of Sharing

Each person in our congregation will be invited to prepare a brief written testimony of his/her story. This will provide the gospel story and Christ encounters from a variety of lay perspectives.

Preaching

Sermon preparation is centered on the Gospel message of salvation in Jesus lived out in daily opportunities of relationship in community. I am careful to use contemporary metaphors and daily life encounters in the midst of current events.

Public Invitation

A public invitation to get involved in ministry at Memorial will be given by a lay person at the conclusion of each worship service. The invitation is extended to all persons and presents cell group ministry as a starting point for everyone. An opportunity to be introduced to a prepared prayer partner and counselor is provided. Lastly, an opportunity to make a profession of faith by receiving the gift of salvation in prayer is extended.

CHAPTER FIVE

RESULTS OF THE MINISTRY MODEL

The results of this ministry project, for the purpose of this work, concludes December nineteen ninety five; however, fresh ministry and vitality flourish as each new day approaches. Our local church is in transition into a complete organic ministry model. Congregational enthusiasm, and sense of vision, at Memorial United Methodist Church centers upon lay preparation to lead and do ministry. This is a major paradigm shift for this local congregation. Preceding the project their paradigm of ministry was focused upon the pastor as be all, do all person in ministry.

The Turbo Cell Group began visioning and implementing ministry projects prior to June 1995 in order to guarantee a greater opportunity for success when they launched into ministry. The Turbo Cell Group agreed that the church facility needed to be as user friendly as possible and began to lift a unified voice, vision, implement, and encourage others in facility ministry projects. As projects were brought to closure; enthusiasm, celebration, and cell ministry, began to grow. The Turbo Cell group was an enabler of these projects in cooperation with the entire congregation.

Projects Accomplished

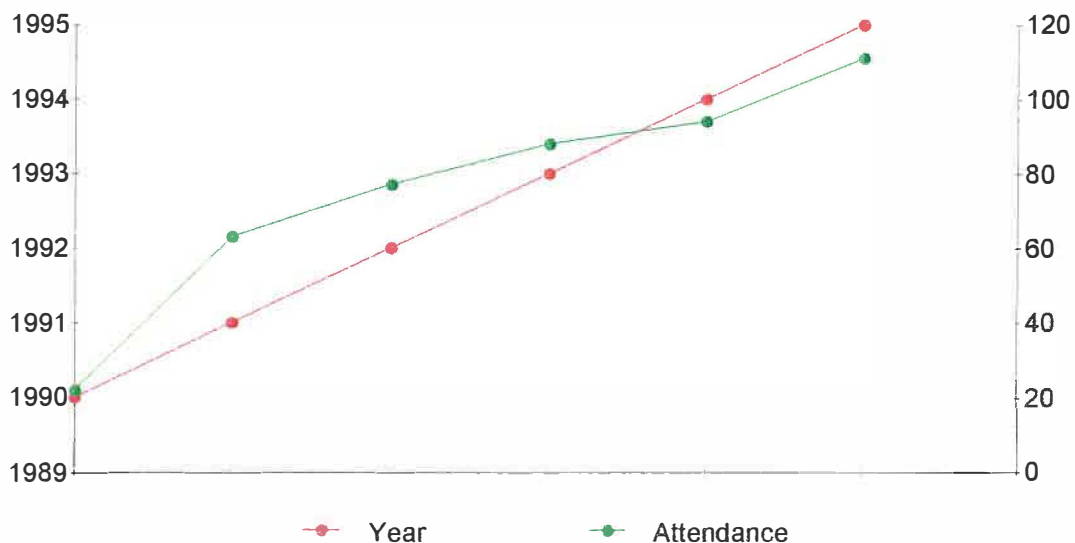
1. Renovation of the church sanctuary.
2. Installation of a new sound system.
3. Installation of sidewalks, paving the church parking lot, lighting the church parking lot, and providing physically challenged parking.

4. Professional landscaping of our church facility.
5. Replacing the church roof and downspouts.
6. Obtaining three color monitors and VCR players for church use.
7. Obtaining state of the art nursery equipment and establishing a nursery.
8. Establishing a church office to include a state of the art computer system.

These projects have a profound effect upon the local church and the community of Williamson. The Turbo cell group, congregational confidence and enthusiasm, has turned the little church on the corner that used to have bake sales to pay utility bills into a vital church on the move in ministry.

Beginning in nineteen ninety four I began to introduce organic ministry. Worship attendance has been on a steady increase since. We concluded nineteen ninety five with an average attendance of one hundred five. Memorial has never averaged over one hundred in attendance for one entire year until now.

Memorial United Methodist Church
Average Attendance June 1991 - December 1995

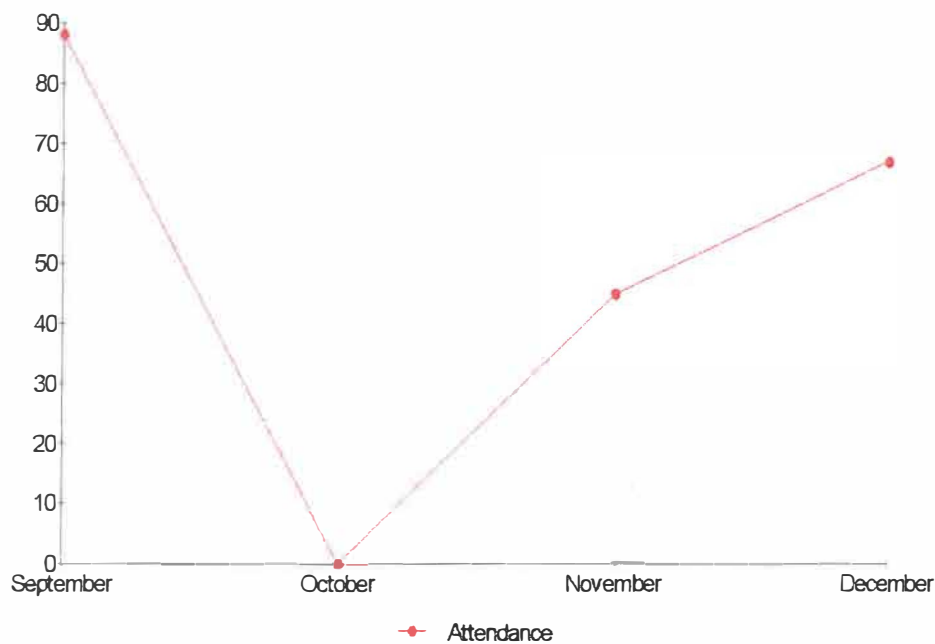


A direct result of the Turbo Group model and implementing a second worship service is having an average attendance of 105 in '95 as compared to an average attendance of 32 in '90. The month of December '95 we averaged 128; however, the 128 average does not reflect our true attendance average. Due to severe weather and a power outage we did not have worship service one Sunday. The 128 average includes averaging zero as a factor. When we average our attendance without a zero, we averaged 160 per Sunday for December '95.

Our church never had a second worship service until our first attempt in September and our second start up in November. Sunday evening September 17, at six thirty p.m., was our first exercise in a second worship service after launching our cell groups. This worship was centered upon our choir and our new music paradigm. Our morning service had 94 in attendance and our evening service had 55 present for a total of 149 for worship on September seventeenth compared to 88 on the third Sunday of September a year ago. Our regular Sunday morning worship had 6 more than a year ago and the evening service attendance provided an increase of 61 for overall worship attendance. Of the 55 present for evening worship there were 22 first time visitors.

Our second exercise in a second worship service began at seven thirty p.m. September 24. Our morning worship service had 99 and our evening service had 117 for a total of 216 for worship on September 24th compared to 87 in worship the fourth Sunday of September '94. This second worship service was held in the context of involving our entire parish. This was the first worship service after introducing the Parish Staff to the Meta Model. Two new churches joined our Parish for the first time on this evening. Our choir presented an eclectic music program and an up beat contemporary order of worship was the format.

Second Worship Service Attendance
September 17, 1995 through December 1995



Our first four months produced an average of fifty seven in our second worship service. This average includes three well attended worship services planned for community involvement. Four very well attended evening worship services included a parish worship service, a special music program, hanging of the greens, and our Christmas cantata. Without these special services our average attendance is about thirty. However, the obvious direction for nineteen ninety six second worship service vitality is to prepare worship to include a completely different style of worship than our Turbo Group first visioned and planned.

When we began our second worship in September our cell group leaders had been working to organize their particular cell groups. At the close of September nineteen ninety five we had a total of forty nine people relating to cell group ministry. Eleven of these cell group members are not members of our church. The Meta Globe colors of each cell group leader's area of

ministry and the number of group members in their respective cell groups is depicted in the chart below.



**Chart identifies the Meta Globe area
of ministry, the number of people
committed to the cell
9/95**

I consider our cell group launch of June nineteen ninety five and second worship service of September nineteen ninety five successful beginnings of implementing cell ministry at Memorial. Further, I believe the unexpected trial of our Extra Care scenario proved a determined unity for our church that was enabled by active cell group leaders.

The Second Turbo Group

Our second Turbo Group began November eighteenth, nineteen ninety five with six members. I condensed and modified the Turbo Group course of study to three months and three of these six joined the first Turbo Group as staff February, nineteen ninety six. Three of the six moved from our community, two to North Carolina, and one to Virginia. These three new staff members will implement a youth ministry cell group and a Southern West Virginia Housing Service Project (SWVHSP Inc.) cell group.



Chart identifies the Meta Globe area of ministry and the number of people committed to the cell.

2/96

We have added two new cell groups since September. We closed nineteen ninety five having sixty five relating to cell group ministry. Thirty of these participants are not members of Memorial, but have entered the back door of our church.

CHAPTER SIX

MINISTRY MODEL EVALUATION

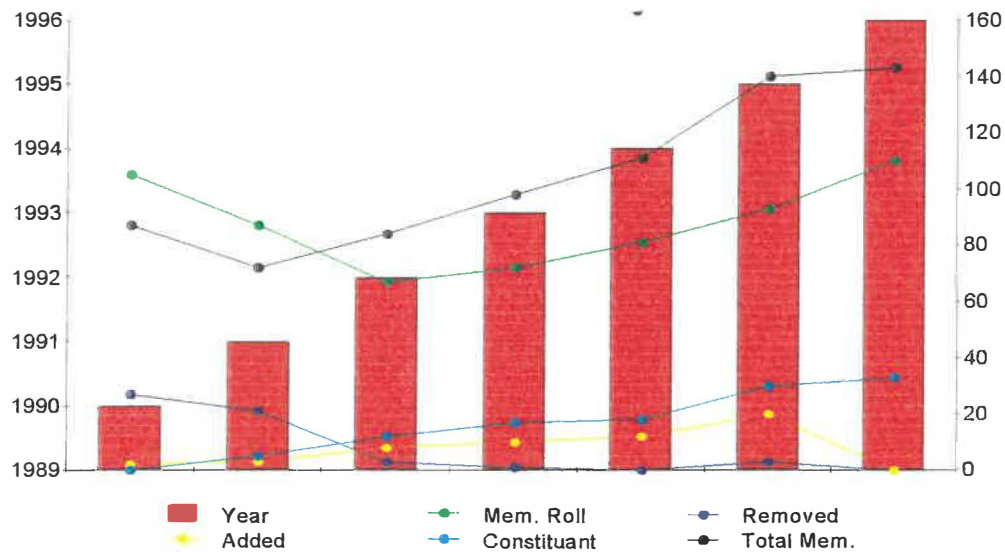
The Model Goals

The three primary goals of this project were: 1. Develop an organic Turbo Cell Model for the purpose of preparing laity for ministry. 2. Launch a second Turbo Cell Group. and 3. Begin a second worship service at Memorial United Methodist Church. We met the goals and expectations of our Turbo Cell Group experience. There are also areas of blessing that I had not anticipated. The Turbo Group as a implementation tool of organic ministry and a transition tool from old paradigms to fresh ministry paradigms was successful. This Turbo Group changed our entire church in a positive manner and continues to be vital. Ministry view and vitality continues to evolve into something new and different as each day unfolds.

All of our cell group leader's are novice, but have been thoroughly prepared to lead the care of a cell group while directing cell function in the local church body. The future of organic ministry at Memorial United Methodist Church is bright. Memorial began to have signs of a vital turn around in ministry in nineteen ninety three. However, growth and vitality signs are greatest beginning in nineteen ninety four when organic ministry began, and sharply increased in nineteen ninety five, the year of our Turbo Cell Group and cell ministry launch. The Turbo Cell Group preparation and cell group launches of nineteen ninety five were the vehicles of breaking the one-hundred to one-hundred twenty five growth barrier at Memorial United Methodist Church. Membership gain for nineteen ninety four and nineteen ninety five was twenty, the number of constituent members, thirty five, and the greatest number of total

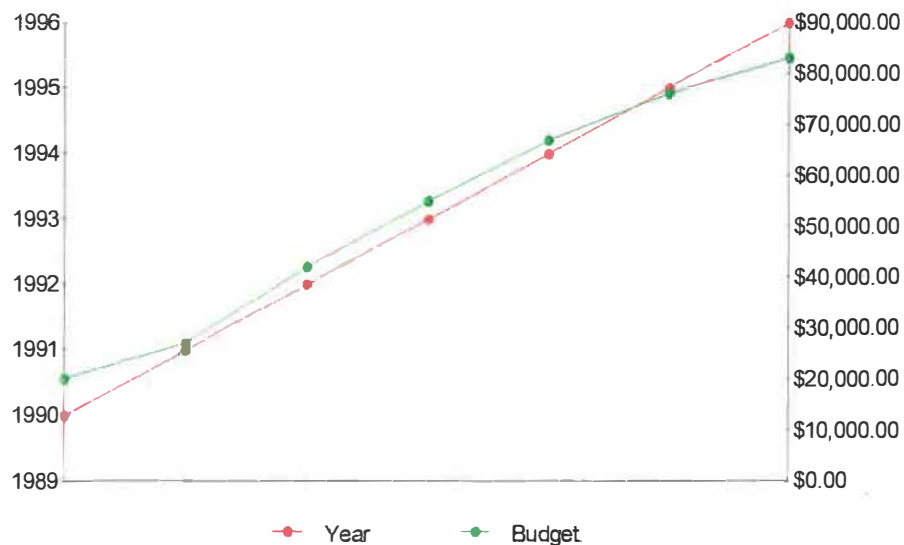
members one hundred forty six (the sum of our membership roll and constituent roll) and we have sixty five people relating to cell groups.

Membership 1990 to 1995 Memorial United Methodist Church



The financial vitality and growth is in line with the growth in attendance and membership. Nineteen ninety six represents the largest budget (eighty one thousand dollars) Memorial United Methodist Church has ever projected and they are well on the way to meeting the budget.

Memorial United Methodist Church Budget 1990 through 1995



Early in the project I realized the Turbo Group Model could be of value for clergy. I shared organic ministry and the Meta Church Model with my Parish Staff. They purchased Carl George's, Prepare Your Church For The Future and Mike Slaughter's, Beyond Playing Church and I began preparing for a clergy Parish "Turbo Group." Our first parish workshop will include six pastors and six lay people one each, from the six churches in our parish.

I met with Rev. Bishop Clifton Ives, resident Bishop of the West Virginia Annual Conference of the United Methodist Church, in September 1995. The meeting was an open dialogue about the Meta Model and my doctoral study project. Tom Dunlap our conference Council on Ministry staff person was present in this meeting. Bishop Ives was very affirming and interested in the Meta Model and my doctoral project. With Bishop Ives' and Tom Dunlap's encouragement I am modifying the Turbo Cell Group model for the purpose of leadership training for pastors and laity of the West Virginia Annual Conference of the United Methodist Church.

Opportunities such as the aforementioned have been numerous. In addition to these potential time demands is the enthusiasm of my local congregation. They want to move faster than I am able to go with regard to vitality and growth. These time demands and enthusiasm are positive; however, they also represent temptations to lose project focus and focus upon completing my doctoral studies. The vitality and opportunity my doctoral project represents has made it more difficult to complete this work.

The surveys taken over the one year time frame were used to reflect progress and to help determine direction. They have also been used as a type of ongoing evaluation and monitoring system to keep on track. The information derived using these results have played an important roll in the life of this project. Appendix D contains the pre tests and monitoring tests.

The survey titled "Choosing Turbo Group Participants" was used to discern prospective Turbo cell group members. The survey was intended to provide a measurable sense of call to lay leadership, willingness to consider new ministry paradigms, and level of commitment to their local church. The point value was on a one to five scale. The strongest reply was five and the least response was one. A total of sixty eight points was the highest response possible. I received twenty seven responses with an over all average of 51 points. After one to one interviews with me the field of perspective participants was narrowed to 13 for the first group.

The "Celebration Survey" was used to determine how to create a participant friendly second worship service. The question responses were used to determine how to make worship more meaningful for those participating. The average age of the second worship service was thirty seven and eighty per cent of those worshipping were participating in, or interested in, joining a cell group.

These surveys were helpful, but represent an area of my project that can be improved upon for future work. The written evaluations of the Turbo Group participants and a consensus group evaluation are included as appendix E. The written and oral evaluations of the Turbo Group experience were most helpful. A generalization of the group evaluation is: The Turbo group has been good for everyone in our church and especially for those in the group. We are ready to lead and not only lead ministry, but also lead our church to new ministry paradigms. Each individual wrote of some specific encounter that made the small group experience come to life for them. All of them made mention of the extra care required experience as a significant learning experience.

The written Turbo Group evaluations were left open for the cell group members to write a brief summary of their experience and the Turbo Group effect upon our church as they experienced implementing new ministries. The collective written evaluation summary is positive and encouraging; however, the greatest positive evaluation is the beginning of new cell groups by each of those participating in the Turbo Cell Group. There are twelve cells with sixty five persons participating in cell ministry which includes one parent Turbo group giving birth to ten cell groups. The ten cell groups have given birth to 2 grandchildren cell groups. This is a successful beginning of organic ministry at Memorial.

Turbo Group Consensus Evaluation

We are prepared to lead ministry in cell groups at Memorial United Methodist Church. We are also ready to teach others about organic ministry. John has been careful to teach us how to talk about ministry. We have learned to use the term organic ministry with regard to our cell model we have begun. John insists upon this because, even though Meta is the spring board, if we try to be a structure of some type then we will have only another program. Using the term organic ministry leaves an open door for the cell ministry at Memorial to develop a life of its own inspired by the Holy Spirit.

We are all in agreement that each of us in this Turbo Group have grown spiritually and in preparedness to lead lay ministry. The life of the group experience has brought us closer together as brothers and sisters in Christ. We have learned:

1. How to implement the back door of the church.
2. How organic ministry best describes the life of a vital church.
3. About successful organic ministries from around the world.
4. About Biblical leadership models and ministry models that we had not considered before.

5. Common characteristics about communication with regard to group size and personality types in any small group.
6. About primary principles for church vitality.
7. That each generation has paradigms developed during their lifetimes and that each of the paradigms had value in an appropriate time reference. We have also learned that some of the generational paradigms are not healthy for the church of the twenty first century.
8. We have learned the value of technology in the information age for the church.
9. We have learned a confidence that comes with being prepared to do a job right.
10. How the Holy Spirit can work in our midst when we are faithful.
11. That losing some people in the church can be healthy for the whole church body.

Our entire church has benefited from this Turbo Group experience in these ways:

1. We renovated the church sanctuary.
2. We installed a state of the arts sound system.
3. We paved our church parking lot. *John insists that without appropriate parking facilities that the church is what he calls "dead in the water."*
4. We lighted our church parking lot.
5. We installed new sidewalks and steps.
6. We had our church property professionally landscaped.
7. We have purchased a computer system for our church.
8. We have established twelve lay led ministry cells in new areas of ministry for our church and have sixty some people relating to these cell groups.
- 9 We have received twenty new members over the last two years and have thirty or so people participating in our church in various manners that have not joined yet.
10. We have a good second worship service on Sunday evenings.
11. We are working toward the biggest budget ever for our church.

12. We have more people involved in more ministry areas than ever before.

We believe any church desiring to begin an organic ministry model could benefit from a Turbo Cell Group experience like ours.

The weakest part of implementing the Turbo Group goals was the second worship service. I learned that an Extra Care Required person may have a private agenda. In retrospect I am able to see, what I did not see, that could have alerted me to this danger. By trusting and almost empowering the wrong lay person I nearly lost all the Turbo Group project was designed to enable. This was a stressful time for the church and I. Any Extra Care scenario must be handled when Extra Care symptoms are identified. Further, the style of worship we designed as a Group was too idealistic and rigid. The second worship services that exhibited the greatest potential were more free flowing and directed at evangelizing the community instead of a formal morning worship type format. However, even in the midst of all the opportunities to fail in this second worship endeavor we averaged fifty seven for our second worship attendance.

Six months preparation time may be too long. However, with a small membership church, the changes represented by a transition into a new ministry model are threatening. The longer time frame allowed a smooth launch of a full organic ministry model for the entire congregation. The first Turbo Cell Group introduced in any context needs a longer time frame for a comfort zone and interest to develop. After a comfort zone and interest from the first Turbo Group is established then a shorter preparation time, with the second Turbo Group, helps keep the focus and quality of learning. The actual experience of developing two groups, cell group struggles, extra grace scenarios, the open chair, social interaction, formal training, and new cell group births are the vehicles of experience that creates enthusiasm and excitement for vital ministry.

CHAPTER SEVEN

REPLICABILITY OF MINISTRY MODEL

The Turbo Group provides a bridge for any church to begin a transition from their present ministry model to a new model while providing a vehicle to develop a second worship service and may be the catalyst for a second Turbo group. The three primary goals of this project were: 1. Develop an organic Turbo Cell Model for the purpose of preparing laity for ministry. 2. Launch a second Turbo Group. 3. Begin a second worship service at Memorial United Methodist Church. I believe these three results may be replicated in most settings by implementing the Turbo Group model.

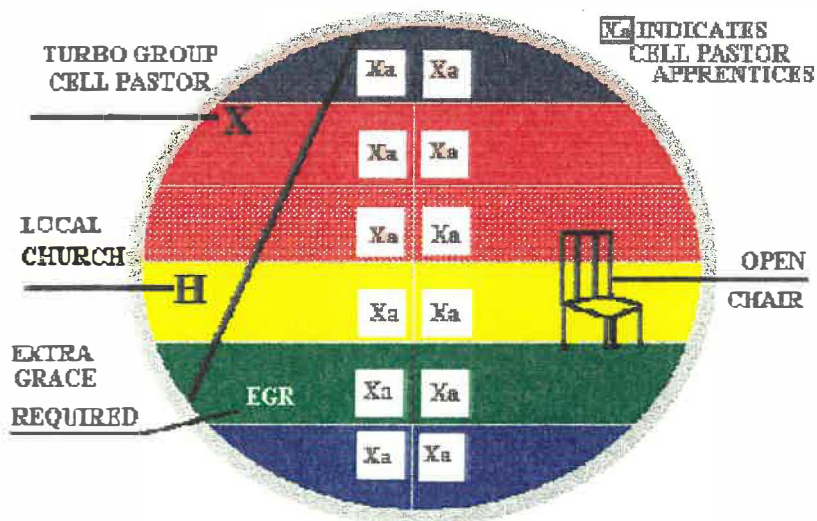
Carl George's work in Meta ministry and Dr. Mike Slaughter's work in church renewal and other examples of organic ministry are spring boards for the organic Turbo Group model. My project was not to duplicate their specific work, but rather to provide a ministry model which compliments their work.

The Turbo Model

A primary part of this work that may be duplicated in any setting is the Turbo Group design. The purpose of this design is to provide an atmosphere for formal preparation and an organic ministry experience from which the apprentices may begin organic cell ministry. In the final evaluations of the Turbo Group participants each of them held the group experience and formal preparation as equally important. I believe this Turbo Group model is the place for any church to begin transition into organic ministry. The single Turbo Group functions in much the same manner as the single cell design of Carl F. George. The purpose of a Turbo Group is to prepare the participants to be small group leaders while functioning as an organic ministry

group. At launch time the small group leaders are ideally prepared to meet the needs of one hundred people in organic ministry.

SINGLE TURBO GROUP



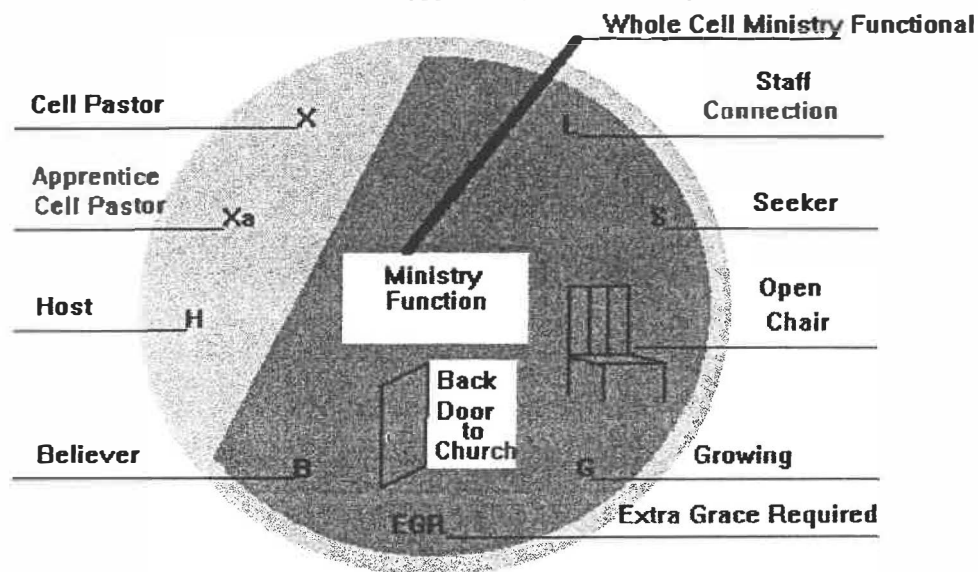
**Turbo Cell Group is a modified single cell designed by J. E. Allen
Used by permission of Carl F. George**

I recommend that Turbo Group trainees meet these criteria before entering into preparation for leadership. One may use the survey designs, with local church modifications, that I designed for this purpose.

1. Profess Jesus as Lord and Savior.
2. Have received baptism and taken membership in the local church.
3. A time commitment to prepare for ministry.
5. Exhibit interest in, and recognize, change needed to enable vital ministry.
6. Able to express a sense of call and interest in a specific ministry function in the local church.
7. Able to express support for their pastor.
8. Must be faithful in worship attendance and other church functions.
9. Express a desire to enable membership growth and ministry vitality in the local church.
10. Are active tithers and exhibit a faith posture of promising ministry leadership.

The single cell group design of Carl George's Meta model modified to include the heart of ministry function directed out side of cell group care ministry is a vital part of implementing organic ministry in a new setting. Every cell being developed from the Turbo Group is not only responsible for the care of the cell group participants, but also responsible for a specific ministry function within the local body of Christ by way of the back door entrance into Church. This posture assures three elements of potential ministry vitality and growth opportunity. First, this opens the back door entrance for any one to become active in the life of the church by encountering the love of Christ in action in a common interest group. Second, this provides new persons the ability to participate in ministry within their comfort zone. Their efforts are not to be condemned nor belittled, but rather encouraged. Third, this provides a vehicle for the new person to enter worship and eventually into an affirmed relationship with the Christ as savior, and local church membership, without ever having to feel as if they are an outsider. They are able to see themselves as contributors to the ministry of the church from the very first day.

SINGLE TURBO GROUP MINISTRY FUNCTION AND BACK DOOR ENTRANCE



**Single Cell modified by J. E. Allen
Used by permission of Carl F. George**

The Biblical organic ministry models and spans of care are tools that give credibility to an organic ministry shift. When these Biblical truths are combined with a brief historic glance of John Wesley's work and added to Mike Slaughter's six principles of Church renewal then a nucleus for positive change is in place with a foundation of:

- 1) A model that will accommodate change.
- 2) A Scriptural foundation for change.
- 3) A historical foundation for change.
- 4) A contemporary success story of change.
- 5) Change from a cultural necessity for the church.
- 6) A beginning for local visioning that includes change.
- 7) A beginning of potential cell groups.

From this point a local congregation may begin to discern the needs and opportunities within their respective contexts and begin planning cell group launches that will meet their ministry needs. The organic cell model of Carl George's Meta Model is the field of cell group activity modified to include the back door entrance into the church as a specific cell function and making specific ministry areas a function of the cell. The Turbo Group, organic ministry, and Carl George's Meta Model are flexible enough to accommodate any changes needed to meet local ministry contexts.

CHAPTER EIGHT

CONCLUSIONS FROM THIS PROJECT

The nature of my project does not provide closure for my work, but invites continued ministry vitality and positive change. This aspect of my project has made it difficult to bring my doctoral study paper to closure because it represents an incomplete work and raises questions. In my mind I recall something Mike Slaughter said in one of our sessions. "You can't tell someone else it will work if you haven't done it yourself." Mike was referring to those that make generalizations based upon assumptions without evidence for their suppositions. I am able to say without reservation that my Turbo Group ministry model worked in a small church setting. When ask if this model will work in a larger setting or different context entirely, I can only speculate. I believe this record of Memorial United Methodist Church development from nine faithful struggling church members to breaking the one hundred - one hundred twenty five barrier is of value for churches in similar contexts that do not have the demographics to support a larger church.

The question of evaluation that most concerns me is, will this model and work continue in my absence? Can another pastor step in and continue in this ministry model? At this time I can only speculate. However, June, 1996 I will be moving and a different pastor will begin at Memorial. I believe this will be of value for the long term implications of this model. Further, I will have the opportunity to implement this model and modifications in another context, a context of a larger church membership.

Some of my peers and ministry colleagues agree that this work and the record of Memorial United Methodist has implications in other settings. Could my Turbo model be the tool that can provide transition into vital organic ministry in a larger setting? What effect could such a model have in an ideal church development scenario? This is the question I am left with and have expressed to others. My Bishop and the cabinet of the West Virginia Annual Conference have evaluated my work and the progress at Memorial United Methodist Church and have provided me with an opportunity to answer these questions.

I have been appointed to a 294 member, 117 constituent member, church in the church development scenario of South Charleston, West Virginia. I believe this move and opportunity is an affirmation of my work at Memorial and a positive evaluation of my work by my Bishop and the cabinet of the West Virginia Annual Conference. I will continue to sharpen my work with the vision of providing a more compete ministry tool of value for the Church.

It is difficult to hold the course of preparing lay leadership to met these needs instead of jumping into hands on everything involvement. I believe the story of Memorial Untied Methodist Church growing from near extinction to vitality is of value for any church context. As I begin my transition into a new context I carry the vision and hopes of becoming a teaching church for the benefit of my Conference and the Church at large. This will include seminars and workshops for clergy and laity in relation to church development in an organic ministry model via implementing the Turbo Cell Group model.

As this project comes to closure I am aware that more research and learning is needed in church development with regard to my Turbo Group model. As I approach the future I am asking these research questions for further study.

1. Can the Turbo model be modified to one emphasis area of the organic model?

2. How do I include the unplanned learning experiences into Turbo group (i.e. Capitol Improvements).
3. What are the credibility time lines to begin a ministry model transition in a new context?
5. How can I condense the time line of six months and still be effective?
6. What can I do to further develop the methods of surveying and testing?
7. What will happen when someone else implements my Turbo Group model as a ministry transition tool?

I believe my Turbo Cell Group is a good foundation toward a publishable work for the Church. I will continue my work in Church development with the goal of eventually publishing my work for the benefit of the Church.

Summary

When I began this project I was a novice concerning church development ministry models. I was introduced to the Meta model within the context of my doctoral study group. I believed Carl George's model and work was a good ministry model; therefore, I used the Meta model as a spring board for my work. As the project took on a life of its own I realized my model had some Meta characteristics, but was very different in many areas.

The Meta model uses biology specific metaphors addressing change, growth, and church development but is not flexible enough to provide a vehicle for other life metaphors to describe life in the church. My observations of: Ginghamburg a United Methodist Church, Yoido Full Gospel Church Seoul, Korea, Kwang Lim Methodist Church Seoul, Korea, our doctoral study resource lecturers, and extensive reading, all provided evidence that something more than the Meta model was implemented to inspire a positive church development scenario. Therefore, I coined the term "organic ministry" to include my doctoral learning experience that I implemented into the "Turbo Model."

I believe the Christian faith has Holy Spirit breathed life which supersedes institution and structure and is lived out in ministry function. I have coined the term "organic ministry" to describe this living function of the Church. "Organic ministry" is the vehicle of life interaction for Christians *in common unity* for the purpose of ministry. An organic ministry experience begins with a first encounter with Christ through and including, preparation to enter vital ministry by developing one's gift(s) and doing ministry as the Holy Spirit inspires. My "Turbo Group" model validates a participant's encounter with the Christ and their learning experience from that beginning. The Turbo Group not only validates learning and experience with Jesus but also enables a person to focus their experience while preparing to lead. A Turbo Group leader then empowers and encourages their student to do Organic Ministry function by using their gifts and/or sense of call.

Since my early call experience, and the conversation behind the door, I have experienced a need and drive to understand life in Christ. My searching and learning both: formal and informal, have filled a roll in God's call upon my life. All of my experience has prepared me to function within the body of Christ and continues to inform me as fresh ministry opportunities unfold. My experience from call to the present has life that institution informed but did not grow. The growth came from God as Holy Spirit. My experience informs me that words used to capture the life of the Church may always fall short however, Organic Ministry is the best phrase I am able to discern at this time. It is like this: if a person began to tell the story of Coca Cola they could describe the containers, the color, fizz, cold Coke, flat Coke, warm Coke, etc., however the listeners could never fully understand the experience of Coke until they tasted one for themselves. As a tool of organic ministry I developed the Turbo Group to validate faith experiences of others and to prepare, enable, and empower them to actively function in ministry. Using the Coke parable to provide persons with a taste of God's love.

The Meta model does not accommodate ministry program areas well and breaks down or creates a degree of confusion about Church administration. Further, the Meta model has lots of terms and laboring descriptions for ministry. My Turbo model is much simpler and easier to place into action in any church scenario, can accommodate program, and can serve as an administrative model for a church of any size. In my model emphasis is placed upon the life of developing ministry while validating God's action in the life of persons preparing themselves for ministry and not upon rigid adherence to the model. The power and the authority of change within the Turbo Model relies upon God as Holy Spirit and persons in a faith posture of preparation for ministry function. When the power and authority of the Turbo model meets with persons that are accepting the responsibility to prepare for ministry, and the accountability to function in ministry areas, then positive effects are experienced in the local congregation as the movement grows. The Turbo model when empowered by the Holy Spirit is flexible enough to accommodate any local church circumstance.

Turbo Group Testimonies

The over all Turbo Group project was powerful and a positive life influencing experience for all of us. Each person completing the group has described the fruits of our group in positive terms. Further, they believe their Turbo group preparedness produced a complete turn to vital ministry for the local church in terms of capital improvements, increased attendance, financial commitment, and the birth of fresh ministry areas. Most of all our group has generally expressed their Turbo experience as "life changing." The following are excerpts from their individual evaluations. These evaluations are contained in their entirety in appendix G and H.

.... "This cell group has been a very important part of my life for the past year. All of the formal information that was taught is very helpful; however, the best part has been being able to share, learn, and grow at my own pace. Having everyone accept me where I am, not

making any judgments, and knowing that I have a new group of people in my life that I consider my friends. In many ways we have become something of an extended family." T.S.

..... "Rev. Allen illustrated the need for change and vision in the church, while outlining a manner to achieve our objectives of better ministry for God's people. Rev. Allen brought our group together and used real life experiences along the way to point out the opportunities of ministry and the daily role that the laity of the church are called to fill. This formed a common bond for the Turbo Group and brought forth a sense of personal responsibility to heed God's call for lay led church initiative. My overall view of Turbo group is that of becoming educated about the responsibility each person has to perform a vital role as a lay person in ministry. Turbo Group transition into Cell ministry/organic ministry, is an essential tool for all Christians to grow in the faith and equip them to fulfill a Scriptural obligation "prepare the saints to do the work of ministry." All those who desire the ministry of Christ to grow, a Turbo group experience is the place to begin and is an essential factor for the church of today and the future. Rev. Allen's approach to teaching our Turbo Group/organic ministry concepts, methodology and content, was as much a part of the lesson as the lesson itself. Rev. Allen taught to all individuals in a diversified group and allowed for discussion while guiding in a loving manner as an example of the cornerstone of the Christian faith. Rev. Allen is to be commended for his leadership attributes exhibited while he sought to prepare each of us to be leaders in Christ's ministry. I am thankful for having the opportunity to go through this initial Turbo group under his leadership. If I can take one tenth of his teachings and teaching example and God's message each time I am called upon to exhibit the message of organic ministry, then I will be successful. The messenger in this case exemplifies the message and I hope to always take a bit of Rev. Allen's commitment to organic ministry and fulfilling God's call each and every time the opportunity is presented." D.W.

..... "I didn't want a larger church because I thought the intimacy of our smaller church would be lost. I never thought a larger church could be better than a small one, but the size of the church really makes no difference when the intimacy of a smaller church can be kept. The cell groups we are preparing to lead must be committed to serve in ministry as lay people. It is not something you can do with a "what is left of my time attitude." As we do our daily Bible study and prayer and reach out to others in love and caring, our own spiritual life will grow. As the church grows, everyone's needs will be taken care of and we will still have that intimate feeling of a small group." K.D.

"Opening the back door of the church in love is the key. "Love your neighbor before you preach to your neighbor" is how Rev. Allen puts it. This method, instead of thumping people over the head with the Bible, will win more people to Jesus. The principles laid out by Mike Slaughter in, Beyond Playing Church is a good starting point to change old paradigms, ineffective traditions, and bad faith habits. Rev. Allen's style of teaching never threatens or makes you feel dumb. He is able to use real life experiences as teaching resources.Our Turbo Group meetings were relaxed, more like a social gathering than a formal study group. We got to know each other and learn each others' strengths and weaknesses without being threatened. Being able to meet like this is what God intends for the whole Church. While we enjoyed the fellowship we also planned and prepared to help others encounter Jesus through our actions and not words only.We recommend a Turbo group for any church that does not have prepared lay leaders. This is the beginning of organic ministry groups in our church and we recommend Turbo group to everyone. Many people we know believe in God, but so many of them have been scared away from the church by traditions they don't understand and a long list of do's and don'ts. When we give them the opportunity to enter the church in a small group that is relaxed and comfortable, what we call the back door, then the church has a great opportunity to grow in numbers as well as in

ministry. The people coming in the back door will tell others and become the evangelists of our small group ministry." T. & D. R.

"There are so many people in the world, even our next door neighbors, who don't attend church , but still claim to believe in the Christian faith. Evidently, having a friendly church is not enough to bring these people into church. We must enable the "Back Door" approach to the church. This Turbo Group has prepared us to begin opening the back door of our church through interest cell groups. There are many children in our area that attend special events at our church such as Vacation Bible School or sometimes Sunday School, but their families, parents, aunts, uncles, cousins etc. do not attend any church event. I am prepared to open the church back door." "the greatest part was bonding as a group. One instance I vividly remember as a turning point. One of the people in our group shared with us a very personal account in her life, one that she had hidden deep within and tried to cope with herself. We had been meeting for several weeks and now this person felt close enough to us (as was the feeling of the entire group) that she could risk revealing this secret to the group. The morning this happened, we experienced the small group setting bringing us together as a family, not only growing the church, but for our own feelings for each other -- we cried together, prayed together, and hugged together. I think our entire world would like to have a feeling of closeness to someone who truly loves and cares for them. The risk of not fearing being loved and being free to open up to others was a good experience for all of us. I can't express in words this experience, so warm -- loving -- and caring. Not only are we focusing on a good cause and common interest, we are focusing on prayer, Bible study, most importantly we are putting action into loving our neighbor before we preach to our neighbor." D.A.

"If anyone would have ask me one year ago what a cell or Turbo Group is, I would have looked at them as if they were crazy. One year ago I did not know I would soon become part of a Turbo Cell Group that I believe has changed my life.Personally, I did not see myself as worthy of becoming a cell pastor, but I have learned by growing with my friends and family that I can be a leader as a cell pastor. I have learned that dedication to God, the ministry of my church, sense of call, and preparation are the keys to leadership. I believe John Allen is right when he says: "love your neighbor before you preach to your neighbor." This frees me to know I can lead by loving my neighbor enough to get them involved in an opportunity to become acquainted with Jesus and I can share my story of faith with them and point them to Jesus as Lord and savior by actions before words.The ECR experience our Turbo Group had, and the whole church, and the way John handled him, encouraged me to strive even harder to understand the ministry model John was trying to teach us. Our Turbo Group required a lot of patience, devotion, time, and love. Now I feel I could share anything with this group and be safe. Now I am ready to lead a cell group myself with the support of my Turbo Group." K.W.

"We are prepared to lead ministry in cell groups at Memorial United Methodist Church. We are also ready to teach others about organic ministry. John has been careful to teach us how to talk about ministry. We have learned to use the term organic ministry with regard to our cell model we have begun. John insists upon this because, even though Meta is the spring board, if we try to be a structure of some type then we will have only another program. Using the term organic ministry leaves an open door for the cell ministry at Memorial to develop a life of its own inspired by the Holy Spirit."We are all in agreement that each of us in this Turbo Group have grown spiritually and in preparedness to lead lay ministry. The life of the group experience has brought us closer together as brothers and sisters in Christ." Turbo group consensus.

These evaluations place as much emphasis upon the organic life experience as the formal material used in the study. These group members have placed my method and attitude toward them as a valuable element for our group success. I believe it is something far greater than I that they experienced. I believe the unconditional love of God and my efforts to carefully lead in God's love allowed the appropriate conditions for God to inspire growth and development as Holy Spirit.

My Role in Turbo Group

As God's call upon my life continues I am learning to be faithful, obedient, and open to God as Holy Spirit guiding my path. My early experience with Christianity was rejection by those whom I thought represented God. I often wondered what my life would be if I had spoken to the pastor on that evening without having experienced the conversation behind the door. My struggle to understand that day has played a great roll in designing the Turbo Group Model and has shaped me to be very intentional about my actions toward others.

My sense of God's call is genuine and God's action in my life between the time of my call and affirming my call had a life of its own that words cannot capture. I know from my own walk how valuable life experience with God is for those searching for answers. The one single action and method I use in ministry is loving my neighbors before I do anything else. This is the method I used to teach Turbo and to validate the life experiences of the participants. A basic need for all people is to have God's love affirmed in the midst of their life struggles, failures, and triumphs. Further, when one learns their experiences can be used to relate to, and teach others, then they encounter the reality of freedom to risk loving another unconditionally. When this combination meets in an intentional ministry preparation setting then many paradigms about self and church may be shifted by the Holy Spirit.

God has taken a very negative experience in my life and grew me from that time forward to the possibility of helping the Church with a tool that has come from God as Holy Spirit and careful formal preparation. I wonder how many people have something to offer the Church if only they could find a church that would love them unconditionally, prepare them, and empower them to share their God experience with another? The answer, I believe, is not calculable.

APPENDIX A
SOUTHERN WEST VIRGINIA HOUSING SERVICE PROJECT

Housing for the under employed is an area of ministry that I began to address within the first year in Williamson. I researched several housing ministries that were already making strides in housing for the under employed. The research included groups such as Habitat for Humanity, Appalachian Service Project, Federation of Appalachian Housing, McDowell Missions, HUD, and West Virginia Housing Development Fund Incorporated. Each of these groups is doing an outstanding job in the housing ministry; however, none of them meets the needs and vision of housing ministry in our community. Therefore, Memorial United Methodist Church voted unanimously to support the creation of a new housing ministry.

Resource persons and interested parties met for the first time for a pilot meeting December, nineteen ninety one. We incorporated as Southern West Virginia Housing Service Project and organized a board of directors representative of our community in nineteen ninety two. Our first funding came from free will offerings and community support. A Benidum Foundation grant in the amount of fifty four thousand dollars over three years was received midway through nineteen ninety two. The decision to file for 501-c 3 non-profit corporation status with the Internal Revenue Service was made in the fall of nineteen ninety two.

Becoming a 501-c 3 corporation placed us in a business posture that meets federal and state guide lines for federal tax laws with regard to community re-investment programs for large corporate structures. Having a 501-c3 status also places us in a posture to apply for and receive federal and state housing funds allocated by the congress and senate of the United States. The entire process of becoming a 501-c 3 took over a year of continuous work for our governing body and corporate structure to meet the standards for a 501 c-3. We participate in four separate housing programs set by the federal government, state government, and Southern West Virginia Housing Service Project Incorporated.

In the fall nineteen ninety two we hired a full time director and worked in cooperation with West Virginia Housing Development Fund Incorporated to receive funding to build our first house. We became the first non-profit to participate in a pilot program called L.A.M.P. (Low-income Assisted Mortgage Program). This program provided opportunity to receive a thirty five thousand dollar construction grant in cooperation with local lending agencies. Upon completion of a L.A.M.P. house, a pre-agreed upon lender provides a zero to three percent mortgage for a pre qualified new home owner. When we have sold the loan to the local lender, the funds revert back to our construction fund and we are ready to begin another house. This process continues to renew the construction fund with each mortgage closing.

The New Homes Program is a federal program that provide mortgages and/or grants based upon the income and need level of a qualified family or individual. Persons of special circumstances and/or extreme poverty best fit this program. When we have successfully qualified a person to receive a house under this program, we accept an itemized construction estimate from local contractors. The actual construction is completed by the sub-contractor with the most appropriate bid. The homeowner mortgage is repaid as a retiring mortgage/grant at twenty percent of the family income per month; the remainder is retired as a federal housing grant. In all extreme circumstance the mortgage may become a complete grant. Each time we complete a house under this program we receive seven hundred fifty dollars as an originator's fee. Further, we receive two hundred fifty dollars for follow up counseling to the new home owner. The counseling includes budgeting, hygiene, maintenance of house, spiritual values, family values, and any special circumstance.

The Housing Rehabilitation Program requires land and house ownership prior to qualification for rehabilitation. Persons meeting federal, state, and S.W.V.H.S.P. Inc. standards receive a reconstructed house of the same size as the original dwelling. Sub-contractors submit an

itemized bid and the selected sub-contractor completes the house. Often the original dwelling is completely demolished, except for a very small remnant, before rehabilitation. This program also offers the flexibility to simply repair a house that is not beyond repair. The financing for the "Housing Rehabilitation Program" is the same as the New Homes Program, including originator's fee and counseling funds.

A Community Housing Development Organization (C.H.D.O.) is a local 501 c-3 non-profit which has met state and federal guidelines set forth by Housing and Urban Development (H.U.D.). We have met all the requirements and have received the status of C.H.D.O.. As a C.H.D.O. we have worked in cooperation with state and federal agencies putting together a community development project for a small coal mining community named Italy Camp. The development grant proposal calls for legal fees, appraisal fees, recording fees, relocation fees, funds to purchase fourteen lots (vacant or with condemned houses), funds for four rehabilitation houses, development of a community baseball field, and basketball court. We have received a grant in the amount of eight hundred seventy nine thousand dollars for our Italy Camp project. This work is sub-contracted by itemized bid per house.

All of the aforementioned is a brief description our housing ministry as a business. Where does ministry engage this business? We are able to keep labor costs down by using missionary teams to provide labor for the actual construction of a house. A mission team is assigned to each site to work with our site manager or sub-contractor to provide the labor for house construction. Mission groups of various make up have participated in our housing ministry. Teams from as far away as Germany and as close as our own youth group have participated in our housing ministry.

Each team brings seventy nine dollars per week per member for their food and other needs while working on the houses. They are usually housed in a local school facility. We supply the cook, food, and janitorial service for them. The funds not used are placed into the general fund of S.W.V.H.S.P. Inc. to assist with the daily operation expenses. In addition to providing mission opportunity, we have the opportunity to be in each home for counseling after the sale. This opportunity always includes a clear presentation of our Christian motive and values that inspire our housing ministry. Memorial United Methodist Church has enabled our local economy by generating over one and one half million dollars in jobs and housing. This is a positive witness of community development by the Church.

APPENDIX B
MINISTRY PROFILE 3.0 MILE RADIUS

Memorial United Methodist Church

MINISTRY AREA

PROFILE

SECTION B

3.0 Mile Radius

3.0 Mile Radius



Coordinates: 37:40.55 82:17.44
Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

3.0 Mile Radius

POPULATION					
▲ Indicates a consistent upward trend ↓ Indicates a consistent downward trend	1970 Census	1980 Census	1990 Census	1993 Update	1998 Projection
▲ Population	77,287	85,820	88,985	90,302	91,748
Population Change		8,533	3,165	1,317	1,446
Percentage Change		11.0%	3.7%	1.5%	1.6%
Average Annual Growth Rate		1.1%	0.4%	0.5%	0.3%
▲ Density (Pop. per square mile)	2,733	3,035	3,147	3,194	3,245
HOUSEHOLDS					
▲ Households	22,576	32,380	36,524	37,305	39,381
Household Change		9,804	4,144	781	2,076
Percentage Change		43.4%	12.8%	2.1%	5.6%
Average Annual Growth Rate		4.3%	1.3%	0.7%	1.1%
↓ Persons Per Household	3.38	2.61	2.40	2.39	2.30

POPULATION BY RACE/ETHNICITY						
	1990 Census		1993 Update		1998 Projection	
	Number	Percent	Number	Percent	Number	Percent
↓ White (Non-Hispanic)	82,514	92.7%	83,134	92.1%	83,995	91.5%
▲ African-American (Non-Hisp)	4,091	4.6%	4,767	5.3%	5,491	6.0%
↓ Hispanic/Latino	1,157	1.3%	1,148	1.3%	1,159	1.3%
Asian/Other (Non-Hisp)	1,224	1.4%	1,252	1.4%	1,097	1.2%

POPULATION BY GENDER						
▲ Female	47,245	53.1%	47,989	53.1%	48,861	53.3%
↓ Male	41,739	46.9%	42,315	46.9%	42,881	46.7%

AGE			
▲ Average Age	36.4	37.0	38.0
▲ Median Age	35.4	35.4	37.1

INCOME			
▲ Average Household Income	\$42,862	\$47,193	\$61,651
▲ Median Household Income	\$35,886	\$40,437	\$55,659
▲ Per Capita Income	\$17,593	\$19,496	\$26,462



Coordinates: 37:40.55 82:17.44
Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

3.0 Mile Radius

HOUSEHOLDS BY INCOME

	1990 Census		1993 Update		1998 Projection	
	Number	Percent	Number	Percent	Number	Percent
▲ Indicates a consistent upward trend ↓ Indicates a consistent downward trend						
\$150,000 or more	868	2.4%	568	1.5%	936	2.4%
▲ \$100,000 to \$150,000	1,082	3.0%	2,379	6.4%	5,906	15.0%
▲ \$75,000 to \$100,000	1,665	4.6%	2,302	6.2%	3,710	9.4%
▲ \$50,000 to \$75,000	5,979	16.4%	7,317	19.6%	8,825	22.4%
\$35,000 to \$50,000	7,723	21.1%	8,020	21.5%	7,617	19.3%
↓ \$25,000 to \$35,000	6,540	17.9%	5,974	16.0%	4,772	12.1%
↓ \$15,000 to \$25,000	6,835	18.7%	5,958	16.0%	4,386	11.1%
↓ \$5,000 to \$15,000	4,782	13.1%	3,392	9.1%	2,257	5.7%
Under \$5,000	1,080	3.0%	1,393	3.7%	975	2.5%

POPULATION BY PHASE OF LIFE

▲ Before Formal Schooling (Age 0-4)	6,528	7.3%	6,815	7.5%	7,024	7.7%
↓ Required Formal Schooling (5-17)	14,505	16.3%	14,278	15.8%	14,015	15.3%
↓ College Years, Career Starts (18-24)	8,838	9.9%	8,480	9.4%	7,962	8.7%
↓ Singles and Young Families (25-34)	16,919	19.0%	15,970	17.7%	14,704	16.0%
▲ Families, Empty Nesters (35-54)	22,057	24.8%	23,990	26.6%	26,150	28.5%
↓ Enrichment Years Singles/Couples (55-64)	8,023	9.0%	7,817	8.7%	7,895	8.6%
▲ Retirement Opportunities (65+)	12,116	13.6%	12,965	14.4%	13,992	15.3%

POPULATION BY AGE (DETAIL)

▲ Under 5 years	6,528	7.3%	6,815	7.5%	7,024	7.7%
↓ 5 to 9 years	6,071	6.8%	5,911	6.5%	5,899	6.4%
↓ 10 to 14 years	5,322	6.0%	5,328	5.9%	5,043	5.5%
↓ 15 to 17 years	3,112	3.5%	3,039	3.4%	3,073	3.3%
↓ 18 to 20 years	3,175	3.6%	2,947	3.3%	2,589	2.8%
↓ 21 to 24 years	5,663	6.4%	5,533	6.1%	5,373	5.9%
↓ 25 to 29 years	8,847	9.9%	8,080	8.9%	7,773	8.5%
↓ 30 to 34 years	8,072	9.1%	7,890	8.7%	6,931	7.6%
35 to 39 years	7,110	8.0%	7,825	8.7%	7,885	8.6%
▲ 40 to 44 years	6,090	6.8%	6,342	7.0%	6,852	7.5%
▲ 45 to 49 years	4,810	5.4%	5,322	5.9%	6,039	6.6%
▲ 50 to 54 years	4,047	4.5%	4,501	5.0%	5,374	5.9%
55 to 59 years	3,980	4.5%	3,876	4.3%	4,035	4.4%
↓ 60 to 64 years	4,043	4.5%	3,941	4.4%	3,860	4.2%
65 to 69 years	3,877	4.4%	4,247	4.7%	4,213	4.6%
▲ 70 to 74 years	2,955	3.3%	3,077	3.4%	3,244	3.5%
▲ 75 to 84 years	3,814	4.3%	4,003	4.4%	4,502	4.9%
▲ 85 or more years	1,470	1.7%	1,638	1.8%	2,033	2.2%



MINISTRY AREA PROFILE

CENSUS⁹⁰

Coordinates: 37:40.55 82:17.44
Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

3.0 Mile Radius

Description	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
▲ Indicates the study area percentage is more than 1.2 times the U.S. average				
↓ Indicates the study area percentage is less than 0.8 times the U.S. average				
MARITAL STATUS				
Marital Status All Persons 15 and Older	71,064			
Single (Never Married)	18,436	25.9%	26.9%	96
Married	40,077	56.4%	54.8%	103
Divorced/Widowed	12,552	17.7%	18.3%	97
Marital Status Females 15 and Older	38,447			
Single (Never Married)	9,338	24.3%	23.4%	104
Married	20,031	52.1%	52.4%	99
Divorced/Widowed	9,078	23.6%	24.1%	98
Marital Status Males 15 and Older	32,617			
Single (Never Married)	9,098	27.9%	30.7%	91
Married	20,045	61.5%	57.3%	107
Divorced/Widowed	3,474	10.7%	12.0%	89
FAMILY STRUCTURE				
Households By Type	36,524			
Single Male	3,700	10.1%	10.0%	101
▲ Single Female	6,897	18.9%	14.5%	130
Married Couple	19,579	53.6%	55.1%	97
↓ Other Family - Male Head of Household	791	2.2%	3.4%	63
↓ Other Family - Female Head of Household	3,341	9.1%	11.6%	79
Non Family - Male Head of Household	1,196	3.3%	3.2%	103
▲ Non Family - Female Head of Household	1,019	2.8%	2.1%	134
Households With Children 0 to 18	11,290			
Married Couple Family	8,729	77.3%	73.3%	105
↓ Other Family - Male Head of Household	377	3.3%	4.8%	69
Other Family - Female Head of Household	2,067	18.3%	20.8%	88
Non Family	117	1.0%	1.0%	100
Population By Household Type	88,985			
Family Households	72,244	81.2%	83.7%	97
▲ Non Family Households	15,506	17.4%	13.6%	128
↓ Group Quarters	1,234	1.4%	2.7%	51



MINISTRY AREA PROFILE

CENSUS⁹⁰

Coordinates: 37:40.55 82:17.44
Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

3.0 Mile Radius

Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
GROUP QUARTERS				
Population In Group Quarters By Type	1,234			
▲ Institutions	978	79.3%	49.8%	159
↓ College Dorm	45	3.6%	29.2%	13
↓ Military	0	0.0%	8.8%	0
↓ Shelter/Street	0	0.0%	3.4%	0
▲ Other	211	17.1%	8.8%	193
RACE/ETHNICITY				
Population By Race/Ethnicity	88,985			
▲ White (Non-Hispanic)	82,514	92.7%	75.6%	123
↓ African-American (Non-Hisp)	4,090	4.6%	11.7%	39
↓ Hispanic/Latino	1,157	1.3%	9.0%	14
↓ Native American (Non-Hisp)	237	0.3%	0.7%	37
↓ Asian (Non-Hisp)	898	1.0%	2.7%	38
↓ Pacific Islander (Non-Hisp)	22	0.0%	0.1%	17
↓ Other Races (Non-Hisp)	66	0.1%	0.1%	74
Asian Population By Race	919			
↓ Chinese	136	14.8%	23.8%	62
▲ Japanese	147	16.0%	12.3%	130
Indian	123	13.4%	11.8%	113
▲ Korean	138	15.0%	11.6%	130
▲ Vietnamese	99	10.8%	8.9%	121
Other Asian Races	276	30.0%	31.7%	95
Hispanic/Latino Population By Race	1,157			
White	701	60.6%	51.7%	117
▲ African-American	51	4.4%	3.4%	128
▲ Native American	12	1.0%	0.7%	140
▲ Asian	21	1.8%	1.4%	133
↓ Other Races	372	32.2%	42.7%	75
Hispanic/Latino Population By Origin	1,157			
Mexican	728	62.9%	60.4%	104
↓ Puerto Rican	62	5.4%	12.2%	44
Cuban	44	3.8%	4.7%	81
▲ Other Hispanic Origin	323	27.9%	22.8%	123



MINISTRY AREA PROFILE

CENSUS⁹⁰

Coordinates: 37:40.55 82:17.44
Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

3.0 Mile Radius

Description	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average				
EDUCATION				
Population By School Enrollment (Age 3 and over)	84,840			
Pre-Primary (Public)	985	1.2%	1.1%	103
▲ Pre-Primary (Private)	784	0.9%	0.8%	120
↓ Elementary/High School (Public)	10,028	11.8%	16.1%	73
▲ Elementary/High School (Private)	3,198	3.8%	1.8%	214
Enrolled in College	7,438	8.8%	7.5%	116
Not Enrolled in School	62,406	73.6%	72.7%	101
Population By Education Completed (Age 25 and over)	59,177			
↓ Elementary (Less than 9 years)	1,796	3.0%	10.4%	29
↓ Some High School (9 to 11 years)	4,332	7.3%	14.4%	51
High School Graduate (12 years)	16,955	28.7%	30.0%	96
▲ Some College (13 to 15 years)	14,574	24.6%	18.7%	131
Associate Degree	3,728	6.3%	6.2%	102
▲ Bachelor's Degree	12,127	20.5%	13.1%	156
▲ Graduate Degree	5,665	9.6%	7.2%	133
OCCUPATION				
Population By Occupation Type (Age 15 and over)	48,666			
▲ TOTAL WHITE COLLAR	35,130	72.2%	58.1%	124
▲ Executive and Managerial	7,317	15.0%	12.3%	122
▲ Professional Specialty	8,411	17.3%	14.1%	123
Technical Support	2,124	4.4%	3.7%	119
▲ Sales	7,619	15.7%	11.8%	133
▲ Administrative Support & Clerical	9,659	19.8%	16.3%	122
↓ TOTAL BLUE COLLAR	13,537	27.8%	41.9%	66
↓ Service: Private Households	145	0.3%	0.5%	66
↓ Service: Protective	564	1.2%	1.7%	67
Service: Other	4,418	9.1%	11.0%	82
↓ Farming, Forestry & Fishing	368	0.8%	2.5%	31
↓ Precision Production and Craft	3,870	8.0%	11.3%	70
↓ Operators and Assemblers	1,699	3.5%	6.8%	51
↓ Transportation and Material Moving	1,273	2.6%	4.1%	64
↓ Laborers	1,200	2.5%	3.9%	63

CENSUS⁹⁰

Coordinates: 37:40.55 82:17.44
Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

3.0 Mile Radius

Description	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
▲ Indicates the study area percentage is more than 1.2 times the U.S. average				
↓ Indicates the study area percentage is less than 0.8 times the U.S. average				
EMPLOYMENT				
Population By Employment Status (Age 15 and over)	70,181			
Employed	48,833	69.6%	61.2%	114
↓ Unemployed	1,426	2.0%	4.1%	50
Not in Labor Force	19,922	28.4%	34.7%	82
Households With Families By Number of Workers	23,836			
↓ No Workers	2,458	10.3%	13.0%	79
1 Worker	5,452	22.9%	28.0%	82
2 Workers	12,492	52.4%	45.6%	115
3 or more Workers	3,435	14.4%	13.4%	108
Total Female Population By Work Status (Age 15 and over)	38,193			
TOTAL WORKING	23,938	62.7%	53.3%	118
▲ With No Children	15,698	41.1%	33.2%	124
▲ With Children Age 0 to 5 only	2,455	6.4%	4.8%	135
With Children Age 6 to 17 only	4,363	11.4%	11.7%	98
With Children Both Age 0 to 5 and 6 to 17	1,422	3.7%	3.6%	105
↓ TOTAL NOT WORKING (UNEMPLOYED)	661	1.7%	3.5%	49
↓ With No Children	479	1.3%	2.0%	61
↓ With Children Age 0 to 5 only	64	0.2%	0.5%	36
↓ With Children Age 6 to 17 only	105	0.3%	0.7%	40
↓ With Children Both Age 0 to 5 and 6 to 17	13	0.0%	0.3%	10
TOTAL NOT IN THE LABOR FORCE	13,594	35.6%	43.2%	82
With No Children	11,212	29.4%	32.9%	89
↓ With Children Age 0 to 5 only	766	2.0%	3.3%	61
↓ With Children Age 6 to 17 only	961	2.5%	4.1%	61
↓ With Children Both Age 0 to 5 and 6 to 17	655	1.7%	2.8%	60
POVERTY AND RETIREMENT INCOME				
Households By Poverty Status (\$12,674 for family of four)	36,524			
Above Poverty Line (Householder Age 0 to 64)	27,328	74.8%	68.8%	109
Above Poverty Line (Householder Age 65 and over)	7,060	19.3%	18.5%	104
↓ Below Poverty Line (Householder Age 0 to 64)	1,592	4.4%	9.4%	46
↓ Below Poverty Line (Householder Age 65 and over)	574	1.6%	3.3%	47
Households By Presence of Retirement Income	36,524			
With Retirement Income	5,572	15.3%	15.6%	98
Without Retirement Income	30,982	84.8%	84.4%	100



MINISTRY AREA PROFILE

CENSUS⁹⁰

Coordinates: 37:40.55 82:17.44
Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

3.0 Mile Radius

Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
HOUSING				
Occupied Units By Type	36,524			
Owner Occupied	22,476	61.5%	64.2%	96
Renter Occupied	14,048	38.5%	35.8%	107
Median Rent	\$408		\$374	109
Vacant Units By Type	1,660			
▲ For Rent	876	52.8%	29.5%	179
▲ For Sale	297	17.9%	12.2%	146
↓ Seasonal	89	5.4%	29.9%	18
Other	398	24.0%	28.4%	84
Structures By Number of Units	38,184			
Single Unit	24,889	65.2%	64.3%	101
↓ 2 to 9 Units	3,207	8.4%	14.5%	58
▲ 10 to 19 Units	4,213	11.0%	4.8%	230
▲ 20 to 49 Units	3,680	9.6%	3.8%	255
50 or more Units	1,429	3.7%	4.3%	87
↓ Mobile Home	520	1.4%	7.2%	19
↓ Other	246	0.6%	1.1%	59
Single To Multiple Unit Ratio	1.99		2.35	85
1990 Owner-Occupied Property Values	20,278			
↓ Under \$25,000	265	1.3%	6.6%	20
▲ \$25,000 to \$49,999	4,688	23.1%	18.8%	123
▲ \$50,000 to \$74,999	9,007	44.4%	22.0%	202
\$75,000 to \$99,999	3,181	15.7%	15.7%	100
↓ \$100,000 to \$149,999	1,698	8.4%	15.1%	56
↓ \$150,000 to \$199,999	638	3.1%	8.9%	35
↓ \$200,000 to \$299,999	544	2.7%	7.5%	36
↓ \$300,000 to \$399,999	141	0.7%	2.7%	26
↓ \$400,000 to \$499,999	54	0.3%	1.1%	24
↓ \$500,000 and over	61	0.3%	1.5%	20
1990 Median Property Value	\$72,509		\$79,098	92

CENSUS⁹⁰

Coordinates: 37:40.55 82:17.44
Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

3.0 Mile Radius

Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
HOUSING (CONTINUED)				
Housing Units By Year Built	36,463			
▲ 1989 to 1990	811	2.2%	1.8%	121
↓ 1985 to 1988	2,456	6.7%	8.6%	78
↓ 1980 to 1984	2,198	6.0%	9.5%	63
1970 to 1979	9,459	25.9%	21.7%	120
▲ 1960 to 1969	9,974	27.4%	16.4%	167
▲ 1950 to 1959	6,812	18.7%	15.0%	125
↓ 1940 to 1949	2,047	5.6%	8.6%	65
↓ 1939 or earlier	2,708	7.4%	18.3%	41
Households By Number of Persons	36,524			
1 Person Household	10,597	29.0%	24.6%	118
2 Person Household	12,600	34.5%	32.0%	108
3 Person Household	5,711	15.6%	17.4%	90
4 Person Household	4,615	12.6%	15.1%	84
5 Person Household	2,077	5.7%	6.7%	84
↓ 6 Person Household	643	1.8%	2.5%	70
↓ 7 or more Person Household	281	0.8%	1.7%	44
Average Persons Per Household	2.4		2.6	91
Population By Urban/Rural	88,964			
▲ Urban	87,965	98.9%	75.2%	131
↓ Rural	1,000	1.1%	24.8%	5
Households By Heating Type	36,463			
▲ Utility Gas	31,383	86.1%	51.0%	169
↓ Other Gas	239	0.7%	5.7%	11
↓ Electric	4,257	11.7%	25.8%	45
↓ Oil	380	1.0%	12.2%	9
↓ Coal	0	0.0%	0.4%	0
↓ Wood	166	0.5%	3.9%	12
↓ Solar/Other Fuel	28	0.1%	0.4%	18
↓ No Fuel Used	10	0.0%	0.6%	5
Households By Presence of Telephone	36,463			
With Telephone	36,102	99.0%	94.8%	104
↓ Without Telephone	362	1.0%	5.2%	19



Coordinates: 37:40.55 82:17.44
Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

3.0 Mile Radius

Description	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
▲ Indicates the study area percentage is more than 1.2 times the U.S. average				
↓ Indicates the study area percentage is less than 0.8 times the U.S. average				
TRANSPORTATION				
Households By Number of Vehicles	36,463			
↓ No Vehicles	1,999	5.5%	11.5%	48
1 Vehicle	13,199	36.2%	33.8%	107
2 Vehicle	15,323	42.0%	37.4%	112
3 or more Vehicles	5,942	16.3%	17.3%	94
Workers By Travel Time to Work	48,059			
Work At Home	1,233	2.6%	3.0%	87
Less than 10 minutes	7,482	15.6%	15.9%	98
▲ 10 to 29 minutes	32,892	68.4%	51.6%	133
↓ 30 to 59 minutes	5,533	11.5%	23.7%	49
↓ 60 to 89 minutes	548	1.1%	4.3%	26
↓ 90 or more minutes	370	0.8%	1.5%	50
↓ Average Travel Time to Work (minutes)	17.0		21.7	78
Workers By Type of Transportation to Work	48,059			
Drive Alone	39,965	83.2%	73.2%	114
↓ Car Pool	5,116	10.6%	13.4%	80
↓ Public Transportation	628	1.3%	5.3%	25
↓ Motorcycle	47	0.1%	0.2%	47
↓ Walk to Work	826	1.7%	3.9%	44
↓ Other Means	245	0.5%	1.1%	46
Work at Home	1,233	2.6%	3.0%	87



U.S. Lifestyles™

Coordinates: 37:40.55 82:17.44
Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

3.0 Mile Radius

No.	Segment Name <small>Please see <i>Exploring Your Ministry Area</i> for a complete description of each segment Segments are sorted by number of households in the study area.</small>	Study Area		U.S. Average	U.S. Comparative Index
		Households	Percent.		
12	New Start Urban Singles	8,012	21.5%	3.5%	618
10	Suburban Mid-Life Families	3,594	9.6%	5.7%	168
15	Reliable Young Starters	3,350	9.0%	4.9%	183
23	Established Empty-Nesters	2,866	7.7%	5.0%	153
18	Young Blue-Collar Families	2,761	7.4%	5.0%	147
11	Young Suburban Families	2,515	6.7%	3.5%	193
39	Mobile Urban Starters	2,338	6.3%	4.0%	158
3	Mid-Life Prosperity	1,464	3.9%	2.1%	186
20	Aging Cautious Retirees	1,231	3.3%	1.8%	180
22	Established Seniors	1,112	3.0%	2.2%	136
40	Surviving Multi-Ethnic Urbanites	902	2.4%	4.5%	53
7	Prosperous And Mature	891	2.4%	0.6%	387
8	Rising Potential Professionals	834	2.2%	2.9%	78
1	Affluent American Families	740	2.0%	0.9%	211
5	Prosperous Multi-Ethnic	556	1.5%	2.5%	59
48	Struggling Urban Singles	514	1.4%	1.1%	125
30	Urban Senior Life	503	1.3%	1.2%	112
2	New Money Professionals	396	1.1%	1.3%	83
25	Working Country Consumers	381	1.0%	2.9%	35
6	Prosperous Suburban Families	334	0.9%	1.8%	51
21	Spirited Sunset Seniors	314	0.8%	0.4%	193
19	Young And Promising	292	0.8%	0.1%	624
24	Metro Multi-Ethnic Families	259	0.7%	2.2%	32
26	Working Country Families	195	0.5%	0.2%	255
9	Educated Working Families	190	0.5%	0.1%	519
28	Building Country Families	157	0.4%	1.3%	32
4	Mid-Life Acquiring Families	119	0.3%	1.5%	21
17	Young Mobile Families	87	0.2%	2.3%	10
44	Laboring Multi-Ethnic Urbanites	79	0.2%	0.2%	112
45	Struggling Multi-Ethnic	67	0.2%	1.7%	11



MINISTRY AREA PROFILE

U.S. Lifestyles™

Coordinates: 37:40.55 82:17.44
Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

3.0 Mile Radius

No.	Segment Name <small>Please see <i>Exploring Your Ministry Area</i> for a complete description of each segment Segments are sorted by number of households in the study area.</small>	Study Area		U.S. Average	U.S. Comparative Index
		Households	Percent.		
31	Country Seniors	67	0.2%	0.4%	41
27	Country Family Consumers	49	0.1%	0.3%	44
16	Established Country Families	36	0.1%	6.0%	2
47	University Life	26	0.1%	0.7%	10
29	Working Rural Consumers	23	0.1%	0.4%	17
43	Laboring Multi-Ethnic Seniors	13	0.0%	0.3%	12
35	Laboring Country Families	12	0.0%	3.3%	1
14	Stable Mid-Life Families	8	0.0%	0.2%	14
46	Struggling Black Families	5	0.0%	3.0%	0
49	Exception Households	4	0.0%	0.1%	12
33	Laboring Rural Families	3	0.0%	0.3%	2
38	Rural Working Families	0	0.0%	8.3%	0
32	Working Urban Singles	0	0.0%	2.3%	0
42	Laboring Multi-Ethnic Families	0	0.0%	1.6%	0
41	Struggling Hispanic Families	0	0.0%	1.6%	0
36	Working Multi-Ethnic Urbanites	0	0.0%	1.6%	0
37	Rising Multi-Ethnic Singles	0	0.0%	0.6%	0
13	Educated Urban Singles	0	0.0%	0.6%	0
34	Educated Mobile Starters	0	0.0%	0.6%	0
50	Unclassified Households	0	0.0%	0.3%	0
TOTALS		37,299	100.0%	100.0%	100



Coordinates: 37:40.55 82:17.44

Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

3.0 Mile Radius

Description	Study Area	U.S. Average	U.S. Comparative Index
▲ Indicates the study area percentage is more than 1.1 times the U.S. average			
↓ Indicates the study area percentage is less than 0.9 times the U.S. average			
FAITH INVOLVEMENT INDICATOR			
Estimated 1993 House holds Likely to Be:			
↓ Strongly Involved with Their Faith	30.6%	34.7%	88
Somewhat Involved with Their Faith	32.1%	31.5%	102
▲ Not Involved with Their Faith	37.3%	33.7%	111

Estimated 1993 House holds Likely to Have:

Increased Their Involvement with Their Faith in the Last 10 Years	21.5%	22.9%	94
Decreased Their Involvement with Their Faith in the Last 10 Years	30.2%	29.9%	101

RELIGIOUS PREFERENCE INDICATOR			
Estimated 1993 House hold Likely to Prefer:			
▲ Adventist	0.6%	0.5%	120
↓ Baptist	9.2%	14.4%	64
▲ Catholic / Orthodox	25.3%	22.9%	110
Congregatio nal	1.7%	1.6%	106
▲ Eastern Religions (Buddhist/Hindu/Islam)	0.4%	0.3%	133
▲ Episcopal	3.7%	3.1%	119
↓ Holiness	0.4%	0.9%	44
↓ Jehovah's Witnesses	0.4%	0.6%	67
▲ Judaism	5.7%	3.3%	173
Lutheran	6.8%	6.8%	100
↓ Methodist	8.7%	10.4%	84
↓ Mormon	1.1%	1.4%	79
▲ New Age	0.7%	0.5%	140
Non-Denominational	5.4%	5.3%	102
↓ Pentecostal	1.5%	2.0%	75
▲ Presbyterian / Reformed	5.8%	5.1%	114
Other Affiliation	5.1%	5.4%	94
Interested but No Preference	4.3%	4.5%	96
▲ Not Interested and No Preference	13.4%	11.0%	122
Likely to Have Changed Their Preference in the Last 10 Years	23.1%	24.0%	96

LEADERSHIP PREFERENCE INDICATOR			
Estimated 1993 House holds Likely to Prefer A Leader Who:			
Tells them what to do	3.6%	3.9%	92
Lets them do what they want and is supportive	11.7%	11.7%	100
▲ Lets them do what they want and stays out of the way	5.3%	4.7%	113
Works with them on deciding what to do and helps them do it	79.3%	79.7%	99



Coordinates: 37:40.55 82:17.44

Date: 10/11/93

Prepared For:
Memorial United Methodist Church
W Gum St. & 5th Ave.
Williamson, WV 25661

3.0 Mile Radius

Description	Study Area	U.S. Average	U.S. Comparative Index
▲ Indicates the study area percentage is more than 1.1 times the U.S. average			
↓ Indicates the study area percentage is less than 0.9 times the U.S. average			
PRIMARY CONCERN INDICATOR			
Estimated 1993 Households Likely to Be Primarily Concerned With:			
THE BASICS:			
↓ Providing Adequate Food	5.2%	6.3%	83
Finding Affordable Housing	14.7%	13.8%	107
↓ Finding Employment Opportunities	10.0%	11.8%	85
↓ Finding Child Care	6.3%	7.3%	86
Finding Adequate Health Care	42.2%	40.1%	105
Maintaining Personal Health	41.1%	38.4%	107
Finding/Providing Aging Parent Care	13.8%	14.5%	95
THE FAMILY:			
Dealing With Abusive Relationships	12.9%	14.0%	92
↓ Dealing With Teen / Child Problems	18.0%	21.3%	85
↓ Dealing With Alcohol Abuse	14.0%	16.1%	87
Dealing With Drug Abuse	32.6%	34.3%	95
↓ Dealing With Divorce	4.1%	4.7%	87
THE COMMUNITY:			
▲ Dealing With Neighborhood Gangs	14.8%	13.1%	113
Dealing With Racial / Ethnic Prejudice	17.6%	16.3%	108
Maintaining Personal Safety	11.4%	11.1%	103
HOPES AND DREAMS:			
Achieving Financial Security	56.9%	56.6%	101
Achieving A Fulfilling Marriage	18.8%	18.7%	101
↓ Developing Parenting Skills	10.9%	13.0%	84
Achieving Educational Objectives	10.5%	10.9%	96
Finding A Satisfying Job / Career	21.9%	20.4%	107
Developing Marketable Skills	3.3%	3.2%	103
Finding Time for Recreation / Leisure	18.4%	17.3%	106
Finding Retirement Opportunities	17.3%	17.8%	97
SPIRITUAL / PERSONAL:			
Finding Life Direction	10.3%	9.4%	110
↓ Finding A Good Church	10.6%	12.6%	84
↓ Finding Spiritual Teaching	9.5%	12.4%	77
Dealing With Change	5.9%	5.5%	107
Dealing With Stress	23.9%	22.1%	108
▲ Finding Companionship	16.1%	13.1%	123



Coordinates: 37:40.55 82:17.44

Date: 10/11/93

Prepared For:
 Memorial United Methodist Church
 W Gum St. & 5th Ave.
 Williamson, WV 25661

3.0 Mile Radius

Description

▲ Indicates the study area percentage is more than 1.1 times the U.S. average

↓ Indicates the study area percentage is less than 0.9 times the U.S. average

Study Area**U.S. Average****U.S.
Comparative
Index****KEY VALUES INDICATOR****Estimated 1993 Households Likely to Agree With the Following Statements:****GOD:**

"I believe there is a God"

81.9%

84.7%

97

"God is actively involved in the world including nations and their governments"

59.0%

64.3%

92

SOCIETY:

"It is important to preserve the traditional American family structure"

90.8%

91.8%

99

"A healthy environment has become a national crisis"

83.4%

82.7%

101

"Public education is essential to the future of American society"

94.2%

94.0%

100

INSTITUTIONAL ROLES:

"Government should be the primary provider of human welfare services"

49.5%

50.3%

98

"The role of Churches / Synagogues is to help form and support moral values"

80.8%

81.1%

100

"Churches and religious organizations should provide more human services"

62.2%

62.3%

100

RACIAL / ETHNIC CHANGE:

"The United States must open its doors to all people groups"

36.3%

35.8%

101

"The changing racial / ethnic face of America is a threat to our national heritage"

37.2%

36.6%

102

HOUSEHOLD CONTRIBUTION INDICATOR**Estimated 1993 Households Likely to Contribute:****TO CHURCHES AND RELIGIOUS ORGANIZATIONS:**

More than \$100 per year

58.8%

59.6%

99

More than \$500 per year

30.9%

31.2%

99

More than \$1,000 per year

16.3%

17.3%

94

TO CHARITIES:

▲ More than \$100 per year

38.3%

33.2%

115

▲ More than \$500 per year

8.1%

6.0%

135

▲ More than \$1,000 per year

2.4%

2.0%

120

TO COLLEGES AND UNIVERSITIES:

▲ More than \$100 per year

18.0%

15.1%

119

▲ More than \$500 per year

4.9%

3.9%

126

▲ More than \$1,000 per year

2.1%

1.8%

117

A. Purpose:

This course of study is designed as a tool to learn and implement organic ministry. The Turbo Group is my doctoral study project and each of you are considered context associates. We will work together on this project and the goals of this project.

B. Goals:

1. Prepare, enable, and empower each group member to provide organic leadership with Biblical harmony as the foundation.
2. Enable each member to teach organic ministry as a method of Church development.
3. Develop and launch organic cell groups with each of you as a cell pastor/leader.
4. Design and implement a second worship within the framework of our learning experience.
5. Design and implement a second Turbo Group.
6. Become a catalyst for transition of our church ministry from its present ministry model to an organic model.
7. Create opportunities for church growth.

C. Resources:

Carl George's work "Prepare Your Church for The Future"

Mike Slaughter's work "Beyond Playing Church" and his video "First Love."

Joel Barker's video series "Paradigm Shifts"

Bishop Wilke's work "Disciple ... Becoming Disciples Through Bible Study"

Opportunity: Visit Ginghamburg United Methodist Church Tipp City, Ohio for an overview and worship experience.

D. Methodology:

Inductive lecture and dialogue will be our method. Flexibility for opportunity that may present itself for other methodology will also be implemented "when if" opportunity presents itself. Reading our material and daily participation in devotions will be the foundations of preparation by each member of our group.

E. Time Frame:

1. Daily devotion and preparation time will vary according to each individual and their developed study habits.
2. The length of class meeting time will vary somewhat and will become more obvious as we go along. I believe that a one to two hour time frame for class meeting will work. However, we will need to explore this as we go.
3. We will not have class meetings (unless the class body should choose otherwise) during holiday seasons such as Christmas and Easter. However, daily devotions should continue during off weeks.
4. The entire course will take between twenty five and thirty weeks if we meet one time a week. There may be opportunity to meet occasionally more than one time a week however, this would require some adjustment.

F. Level of Course:

This will be an intense study. What we get out of this study will be determined by what we put into this study. Prayer and learning how to discipline and manage time for discipleship will be a primary key.

G. EVALUATION:

After the completion of this course we will design and implement an evaluation tool for our experience together and for the purpose of evaluating your teaching experience at a later time.

Commentary

Our church has grown to the point that progress in development become stagnant. Historically and statistically this happens between seventy five and one hundred active members. This is not a surprise to me as your pastor. There are many variables that cause such a situation that involves several dynamics within a church. It is at this point in development that a decision is made to move beyond seventy five to one hundred active members to one hundred to one hundred fifty active members. A church that grows to seventy five/one hundred level may stop and go into a survival and maintaining mode of ministry that requires little specific training and less time involvement for lay leadership. At the seventy five/one hundred point in development a vital church will flourish for a brief time and then begin to digress. After a period of digression the church will die and close or repeat the cycle of growth up to seventy five/one hundred and repeat the cycle. This is a prevailing pattern and truth cycle for the United Methodist Church in general. To go to the one hundred/one hundred fifty level *and beyond* requires a specific high-commitment from lay leadership that goes beyond providing opportunity for pastoral leadership from a trained person. Direct involvement of time and effort from lay leadership, not excluding vision and pastoral leadership, is the key to our next growth level.

From our local experience we miss our past leaders that were the pillars of maintaining our church. These leaders also provided and kept church growth as part of the vision for our church. Dimple, Louise, Nina, Frances, and others represent Memorial past with a vision of Memorial future. This Turbo Cell Group represents the cutting edge of our church to prepare for, and move toward, the future that was part of our Saints' past. You may become the Saints

of the present, learning how to move to the near and distant future of Memorial United Methodist Church. Some of you may not be able to complete this course of study, if this should happen to you, please keep those that remain in your prayers and support their efforts to prepare for the future of our church.

Learning Biblical principles and prescriptions for living may be difficult in our world of choices. However, conforming to scripture is necessary for God breathed church vitality and growth. If "*or when scripture conflicts with your choices*" then realize that this is a growing point for you as an individual. Conflict should not be interpreted as threatening your salvation or person hood quality. Rather, conflict with scripture should be viewed as a faith call and challenge to grow toward a maturity that allows you to posture yourself for God breathed change. Always keep in mind that instant gratification is a western culture phenomena and not a Biblical principle. Biblically speaking, some things take time, and the scriptural change agent in the life of an individual and church congregation is the active Holy Spirit.

All signs, symptoms, and opportunity to go beyond seventy five/one hundred are present in our church now. This is the time to intentionally prepare to accommodate such growth and provide scriptural handles for our present congregation to grow as our church grows. I will spend at least one hour each day in pray for our Turbo Cell Group. Let each of us pray "God's will be done" in our group and in our church congregation.

Change is not easy, some one wrote "nothing worth having is easy;" however, change is the catalyst for growth. Each of you have what it takes to be outstanding leaders in our church. During this course of study I will continually challenge you to vision and implement change in our faith journey together.

APPENDIX D
CHOOSING TURBO GROUP PARTICIPANTS

The purpose of this survey is to enlist Turbo Group members. The survey is designed to measure: 1. Interest and sense of call to lay leadership in the church. 2. Willingness to consider new ministries. 3. Commitment level and perceived ministry needs.

Instructions: Circle one answer. Five represents the strongest agreement with the statement it precedes, 2, 3, & 4 represents more moderate degrees of agreement, and 1 represents the least agreement with the preceding statement. Keep comments brief.

1. I believe lay leadership training is needed in our Church. 1 2 3 4 5
2. I am interested in new ministry techniques and models. 1 2 3 4 5
3. I have a sense of call to leadership in our Church. 1 2 3 4 5
4. I support change in our church that provides future ministry opportunities. 1 2 3 4 5
5. I support our church by tithing. 1 2 3 4 5
6. I participate in ministry opportunities of our church regularly. 1 2 3 4 5
7. I am in support of long term ministry vision for our church. 1 2 3 4 5
8. Faith foundations are an important part of lay leadership training. 1 2 3 4 5
9. Successful church development models are valuable teaching tools. 1 2 3 4 5
10. Biblical models, contemporary technology and application, are compatible. 1 2 3 4 5
11. Techniques /styles of implementing ministry are important for our church. 1 2 3 4 5
12. I will commit 2 hours per week over six months for training. 1 2 3 4 5
13. I may be interested in participating in the next "Turbo Group" group. 1 2 3 4 5
14. What area of ministry interests you most? _____
15. In your opinion, what is the primary ministry training need for our church? _____

This survey will be used to enlist Turbo Group members after an introduction of the Meta Model in our newsletter, bulletin, and to the worship congregation on 2 separate occasions.

The greatest response value for this survey is 68 points. Five points for each of thirteen one to five scale questions $5 \times 13 = 68$. Questions 14 and 15 were considered equally for each survey. The least response value is 13 points $1 \times 13 = 13$. Each survey was totaled and those having the highest response value were considered as candidates for the first Turbo Group. After one to one interviews the first group was narrowed to 13 people.

APPENDIX E
CELEBRATION SURVEY

Information from this survey will assist in preparing a vital worship design.

Instructions: Answer each question to the best of your ability. There are no incorrect answers.

FILL IN THE BLANK

1. On a scale of 1 to 10: Where does being the "new person" in a group intimidate you? ____
2. What is your favorite movie? _____
3. What are your 2 favorite television programs? _____ & _____
4. My best attribute is _____. AND My worst attribute is _____.
5. _____ inspires me most.
6. Do you have a hobby? _____. If yes, then what hobby? _____
7. What clubs or organizations do you belong to? _____

MARK THE MOST APPROPRIATE ANSWER

8. I have:

- _____ a. no experience with worship.
- _____ b. very little experience with worship.
- _____ c. numerous worship experiences.
- _____ d. other _____

9. What type of music do you listen to at home and in the car?

- _____ a. classical.
- _____ b. country and western.
- _____ c. rock & roll.
- _____ d. rhythm and blues.
- _____ e. other _____

10. Do you listen to or watch worship services on radio or television?

- _____ a. no
- _____ b. yes

11. If you answered no to question number 10, then disregard this question.

- a. What program or preacher do you listen to or watch? _____
- b. What about this program is most meaningful for you? _____

APPENDIX F
WORSHIP SERVICE SURVEY

This survey will be taken at our first 4 regular new worship services. Individuals will be surveyed only one time however, the survey will be provided for new persons each week. The purpose of this survey is to discover cell group development and relationship to worship.

Instructions: Keep answers brief. Those questions on a scale of 1 to 5 will be interpreted as: 5 being the strongest agreement with the preceding question, 4, 3, & 2 as more moderate degrees of agreement, and 1 will represent the least agreement with the preceding question.

1. Why have you stayed in a cell group? _____
2. Will you invite others to enter a cell group? _____
3. Are you attending today with your cell group? _____
4. This worship time has played major roll in my attendance today. 1 2 3 4 5
5. Child care is a contributing factor in my attendance today. 1 2 3 4 5
6. Would you have attended worship today if you had not had contact with a cell group? _____
7. If you are not a member of a cell group what motivated your attendance today?

8. My cell group experience prepared me for this worship experience. 1 2 3 4 5
9. I experienced the presence of God in the midst of our worship celebration. 1 2 3 4 5
10. I am _____ years old.
11. I will return to worship celebration next week. 1 2 3 4 5
12. I am interested in membership at Memorial United Methodist. 1 2 3 4 5

Provide your name and telephone number if you answered 3, 4, or 5 to question 12.

APPENDIX G
JOHN WESLEY'S RULES OF THE BANDS

The design of our meeting is to obey that command of God, "Confess your faults one to another, and pray one for another, that ye may be healed" (Jas. 5:16).

To this end, we intend:

1. To meet once a week, at the least.
2. To come punctually at the hour appointed, without some extraordinary reason.
3. To begin (those of us who are present) exactly at the hour, with singing and prayer.
4. To speak each of us in order, freely and plainly, the true state of our souls, with the faults we have committed in thought, word, or deed, and the temptations we have felt since our last meeting.
5. To end every meeting with prayer suited to the state of each person present.
6. To desire some person among us to speak his own state first, and then to ask the rest, in order, as many and as searching questions as may be, concerning their state, sins, and temptations.

Some of the questions proposed to every one before they are admitted among us may be to this effect:

1. Have you the forgiveness of your sins?
2. Have you peace with God through our Lord Jesus Christ?
3. Have you the witness of God's Spirit with your spirit that you are a child of God?
4. Is the love of God shed abroad in your heart?
5. Has no sin, inward or outward, dominion over you?
6. Do you desire to be told of your faults?
7. Do you desire to be told your faults, and that plain and home?
8. Do you desire that every one of us should tell you, from time to time, whatsoever is in his heart concerning you?
9. Consider! Do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear concerning you?

10. Do you desire that, in doing this, we should come as close as possible; that we should cut to the quick, and search your heart to the bottom?
11. Is it your desire and design to be, on this and all other occasions entirely open, so as to speak everything that is in your heart without exception, without disguise and without reserve?

Any of the preceding questions may be asked as often as occasion offers; the five following at every meeting:

1. What known sins have you committed since our last meeting?
2. What temptations have you met with?
3. How were you delivered?
4. What have you thought, said, or done, of which you doubt whether it be sin or not?
5. Have you nothing to keep secret?

These rules provide guidelines for an early organic cell ministry. These bands exercised unconditional love, forgiveness, and support for each other. In time, these small cell groups began to multiply so rapidly as to provide a catalyst for great revival and the birth of the Methodist Church.⁷⁹

⁷⁹John Wesley, ed. Albert Outler, N.Y., Oxford University Press, 1964, 180-181.

APPENDIX H
WRITTEN EVALUATIONS FROM TURBO GROUP PARTICIPANTS

These evaluations are retyped in order to provide a uniform format for this work; however, these are copied exactly as they were written, no changes have been made.

Evaluation (I)
T.S. age 25

The video by Joel Barker helps people see how many opportunities we miss out on just because we do not have an open mind toward new ideas, innovative thinking and change. These three concepts often provoke many negative emotions within individuals. Perhaps the most difficult to deal with is change. People in general have a fear of change. With change comes uncertainty, rebellion, and sometimes chaos. However, people must begin to realize that it is only through change that businesses, organizations, individuals, and churches, will survive.

Before I began in this group, I was not nor had I been a member of a church. Therefore, I had very traditional views of what church was supposed to be like. I assumed that people got dressed up on Sunday morning, went to the church, listened to the preacher for a couple of hours, sang a few songs, ate dinner, then went home; this was church. I never really gave it much thought, until I began a spiritual journey of my own shortly after experiencing a personal tragedy.

Like so many other people who are experiencing hardships, I knew I needed to find peace in my life. Suffering from the after effects of divorce, I had a strong need inside to seek out others who either had been through, or was going through divorce. I knew in my heart and soul that church was a right answer, but I really didn't have a clue how to find a place that was right. Now that I look back on that time in my life, what I was really looking for was a cell group, a group that I could identify with that would help me along in my journey.

Initially I didn't find that group, but I did find a wonderful counselor who helped me in so very many ways. As time went on and I began the healing process, I began to feel that perhaps counseling others through divorce was my calling in life. Still I didn't know what to do about it, then one day I was invited to attend the Memorial United Methodist Church. As it would turn out, this is the day that my paradigms about myself, church, and my relationship with God would begin to change.

During the next several months I began attending church regularly. I didn't know where it was leading, but I knew that this was the only place that I experienced peace within my soul. In the back of my mind was still the thought that I should be helping others. I tried very hard to ignore this feeling, but it wouldn't go away. Finally, I went to talk to the preacher. I told him how I felt about going to church at Memorial; how much I liked it and how scared I was at the same time. We talked a little about my past experience and I told him that I felt like I was supposed to help others cope with divorce. Immediately he mentioned the Turbo Cell Group.

John explained that a group of people was going to be meeting each Saturday morning to learn about discipleship and leadership. Attending this group would be the first step for me to fulfill my calling of being a counselor. I immediately decided to attend.

My first session with the group was very stressful for me. I wasn't sure that the others would accept me since I wasn't even a member of the church yet. But it turned out that this group was some of the nicest people I had ever met. They welcomed me with open arms.

Since I was new at church, and had never read anything more than the Christmas story in the Bible this group was a perfect place for me. The group was using the book, Disciple: Becoming Disciples Through Bible Study. To me this was like a beginner's guide to the Bible,

just what I needed. I had concerns that I would look stupid because I was so uneducated about the Bible, but each week as we went through the lessons others in the group would ask questions. This made me feel at ease, because it was nice to know that I wasn't the only one who didn't know the answers. After the cell group focus on Disciple shifted, then the freedom to explore this work with others in the group as a devotional study was an excellent experience.

My favorite area of study was the generational paradigms and the Information Age thinking. The other resource material was all good and filled in the blanks for me. I believe a better subtitle for Dr. Slaughter's book could be, Faith Foundations for Being Christian.

This cell group has been a very important part of my life for the past year. All of the formal information that was taught is very helpful; however, the best part has been being able to share, learn, and grow at my own pace. Having everyone accept me where I am, not making any judgments, and knowing that I have a new group of people in my life that I consider my friends. In many ways we have become something of an extended family.

Unfortunately, as with any group or family there are always a few problems. The worst part of the cell group came when a member decided to leave the church. This was a very uncomfortable time for the group, because the disgruntled member would often try to use our cell group time to express his radical views. Eventually, he left the group as well as the church.

The Turbo Cell Group has had a very positive effect upon our church in many areas. All in all, my experience with the cell group has been very positive. I would recommend joining a cell group to anyone and from personal experience I can see how Turbo Cell groups will enable

churches to grow. Would I be a member of the church now had I not been introduced to the cell group? I don't know, but I do know that it definitely helped to ensure my continued attendance. The cell group offered me a place where I could "belong" and be accepted. To me these are two basic needs of every human being.

Evaluation (II)

D.W. age 32

A wholistic evaluation of the Turbo cell group must note various topics throughout the study period January 1995 to the present. First, and I believe foremost, is the study of paradigm changes, highlighted by Rev. Allen's use of Joel Barker's video, Paradigm Shifts. Rev. Allen drew parallels from the video perspective of a shift from mind sets which lead society from an agricultural age, through the industrial and technology ages, to the present information age. The parallels used by Rev. Allen demonstrated a need to shift old paradigms to meet the needs of contemporary Christian ministry.

The model to implement these changes are organic in nature and may be found in the book, Prepare Your Church for the Future. The organic model provides ministry care giving, elevates spiritual self esteem, holds interest, and provides opportunity to address the unexpected. Micheal Slaughter's work is an exemplary tool of successful paradigm shifts in modern ministry. Rev. Allen used Slaughter's work, and his experience of observing Ginghamburg in transition, to show our group paradigm shifts in the context of modern church ministry while pointing out the advantages of Meta/organic ministry. The care-giving theme and role of laity were expressed by Rev. Allen in a clear, concise manner, utilizing Slaughter's work and his book Beyond Playing Church, as examples of blueprints for needed ministry paradigm shifts.

Rev. Allen illustrated the need for change and vision in the church, while outlining a manner to achieve our objectives of better ministry for God's people. Rev. Allen brought our group together and used real life experiences along the way to point out the opportunities of ministry and the daily role that laity of the church are called to fill. This formed a common bond for the Turbo Group and brought forth a sense of personal responsibility to heed God's call for lay led church initiative.

Turbo Cell Groups are the future of the Church for those desiring to make the transition from status quo institutional religion to vital organic ministry. This Turbo Group has been the tool for ministry vitality greater than any other time in the history of Memorial United Methodist Church. This Turbo Group is the integral part of our church vitality and can be the tool to introduce vitality and organic ministry in any church.

The transition from a Turbo Group into Meta or a revised organic cell group ministry will grow churches and enhance personal relationships. The Turbo Cell Group concept is an idea and methodology from which vital ministry may be launched and is a part of the foundation of church vitality for the present and future.

Group dynamics are a very important part of the Turbo Cell Group experience and cell ministry altogether. The diversity of backgrounds, personal knowledge and vision of church ministry contribute a vast number of factors into a common element. Out of this combination the successful participant learns compromise, acceptance, personal accountability and above all to accept the final authority of God. Group dynamics make this search and find endeavor an interesting mission.

My overall view of Turbo group is that of becoming educated about the responsibility each person has to perform a vital role as a laity in ministry. Turbo Group transition is a church into Cell ministry/organic ministry is an essential tool for all Christians to grow in the faith and equip them to fulfill a Scriptural obligation "prepare the saints to do the work of ministry." All those who desire the ministry of Christ to grow, a Turbo Cell Group experience is the place to begin and is an essential factor for the church of today and the future.

Rev. Allen's approach to teaching our Turbo Cell Group organic ministry concepts, methodology and content, was as much a part of the lesson as the lesson itself. Rev. Allen taught to all individuals in a diversified group and allowed for discussion while guiding in a loving manner as an example of the cornerstone of the Christian faith. Rev. Allen is to be commended for his leadership attributes exhibited while he sought to prepare each of us to be leaders in Christ's ministry. I am thankful for having the opportunity to go through this initial Turbo Cell Group under his leadership. If I can take one tenth of his teachings and teaching example and God's message each time I am called upon to exhibit the message of organic ministry, then I will be successful. The messenger in this case exemplifies the message and I hope to always take a bit of Rev. Allen's commitment to organic ministry and fulfilling God's call each and every time the opportunity is presented.

Evaluation (III)

K. D. age 70

We must incorporate change in the church while keeping some of the traditions if we want our churches to grow. The video by Joel Barker was very informative as to how opportunities can be lost. Rev. Allen's teaching about the paradigms of the agricultural age, industrial age, technology age, and information age was very helpful for me to realize changes can be good and some changes must be made in the church. The changes that took place in these

transitions were automatic because we had to change with the times. However, each generation these ages represent seems to be stuck in that age for their church paradigm.

Prepare Your Church for the Future by: Carl F. George changed my way of thinking about the church. I didn't want a larger church because I thought the intimacy of our smaller church would be lost. I never thought a larger church could be better than a small one, but the size of the church really makes no difference when the intimacy of a smaller church can be kept.

The cell groups we are preparing to lead must be committed to serve in ministry as lay people. It is not something you can do with a "what is left of my time attitude." As we do our daily Bible study and prayer and reach out to others in love and caring, our own spiritual life will grow. As the church grows, everyone's needs will be taken care of and we will still have that intimate feeling of a small group.

Beyond Playing Church by: Michael Slaughter shows renewal grows from rediscovering of Biblical truths. The Bible sets the standard for the Christian faith. We must become lay servants of God and not some type of volunteers. We must be doers of the word and not hearers only. The Scripture must be seen as the source for determining all matters of faith and practice in our spiritual journey.

At one of our first few meetings we watched a video of a church in Korea that used the cell group ministry to grow their church. The biggest church in the world. I watched in awe and wondered if we could accomplish the same vitality. We were all excited and eager to learn after this. We were all very excited and eager to learn.

I think the Turbo Cell Group has helped our church because more people are getting involved in ministry. The vision of our church has changed because we have learned there is a back door entrance to our church that is as important as the front door entrance. As our church continues to see what our new cell groups are doing I believe they will all accept the changes.

Evaluation (IV & V)
D. & T. R. ages 39 & 44

Paradigm shifts from "the way things have always been" or "we never done it that way before," to new ideas must take place in the church. The church has a mixed bag of paradigms based upon paradigm baggage from the influences of the age Agricultural Age, Industrial Revolution, Technology Age, and a little of the Information Age. In order to win new people into the body of Christ the church must pull away from the always has been syndrome and look to ways to attract people. Opening the back door of the church in love is the key. "Love your neighbor before you preach to your neighbor" is how Rev. Allen puts it. This method, instead of thumping people over the head with the Bible, will win more people to Jesus. The principles laid out by Mike Slaughter in, Beyond Playing Church is a good starting point to change old paradigms, ineffective traditions, and bad faith habits.

The resources Rev. Allen used in the Turbo Group are excellent. Prepare Your Church for the Future taught us that making changes for the good of the whole Church is as important as making change in the local church and as important as an individual making change in his/her own life. Beyond Playing Church, showed us the value of creating situations for members to use their personal strengths to be in ministry beyond a friendly hand shake and an hour on Sunday morning. Disciple, helped us learn the importance and the information to be disciples. Rev. Allen's style of teaching never threatens or makes you feel dumb. He is able to use real life experiences as teaching resources.

Our Turbo Group meetings were relaxed, more like a social gathering than a formal study group. We got to know each other and learn each others' strengths and weaknesses without being threatened. Being able to meet like this is what God intends for the whole Church. While we enjoyed the fellowship we also planned and prepared to help others encounter Jesus through our actions and not words only.

The best part of our Turbo Group is the closeness we have developed. The worst was the two extra grace people. One extra grace person allowed us to help and to find help for her. This was difficult, but also a growing time to learn and see what can take place when everyone, including the one being helped, works together. The second extra grace person was absurd. No matter what we did he continued to be a problem. He was very self righteous and judgmental and had his own plan for the church. His plan was different than everyone else. He finally quit. He made it difficult, but we grew and we stuck together with our vision for the church.

We recommend a Turbo Group for any church that does not have prepared lay leaders. This is the beginning of cell groups in our church and we recommend cell group to everyone. Many people we know believe in God, but so many of them have been scared away from the church by traditions they don't understand and a long list of do's and don'ts. When we give them the opportunity to enter the church in a small cell group that is relaxed and comfortable, what we call the back door, then the church has a great opportunity to grow in numbers as well as in ministry. The people coming in the back door will tell others and become the evangelists of our cell group ministry.

We believe any church can have a Turbo Group that lets them get to know each other and get to know cell ministry. When God works with the people of the group then they become true prepared disciples.

Evaluation (VI)

D. A. age 45

In the beginning, I was a little skeptical about the Turbo Cell Group. First of all, Saturdays are my only day I have to myself and getting up bright and early did not appeal to me -- *and it was another Bible study and I already attended Bible study on Wednesday evenings.* HOW WRONG I WAS! Not only do we have Bible study, but we have obtained a closeness that only a small group setting could provide. Cell group has been meeting for almost a year and I must say I look forward to our Saturday session -- it has been an experience of commitment for me.

Turbo cell Group has enabled me to see the vision of our pastor and to incorporate his vision with my hopes and goals. The tapes we reviewed on paradigm shifts and Rev. Allen's teaching about the paradigms of the generations growing up in the agricultural age, industrial age, technology age, and the information age made me realize that I , and I think congregations in general, have been stuck in the old paradigms of the church: "It has always been this way" ... "it was good enough for grandma and grandpa and it will be good enough for me." You come to church on Sunday morning at 10 a.m. for Sunday School, read your literature, have a discussion, take up a collection and then head on up to church at 11 a.m., sing hymns, have a structured prayer, listen to a sermon, shake hands and go home. I'm not saying this is wrong, but we must cast our vision and change our paradigms to fit the age in which we live. For instance, the children of today are being introduced to technology at a very young age. There is such interesting and dynamic technology and information out there that children are finding it rather boring to come to Sunday School where the teacher still uses coloring books, picture

stories, felt boards, and chalk boards, especially when the children can use computers to connect to anywhere in the world. If the world is providing such technology and information to our children, we must make church as interesting in order to get their attention and then give them an excitement and desire for the word of God.

I believe the resources used in our Turbo Cell Group have been very beneficial: Prepare Your Church for the Future, Beyond Playing Church, Disciple, Becoming Disciples through Bible Study, have all been helpful. I have learned about an extra grace scenario, and the value of the open chair, and how an organic ministry cell can be a very valuable tool for church growth. I found the video on the Yoido Church in Korea of special interest. To see how it started from a few to become the largest church in Christianity proves what reverent and earnest prayer, a vision for the church future, commitment and a small group atmosphere, can enhance our Christian faith and vitality. The most awesome view was seeing the mass numbers of people flooding the church grounds to hear the Word of God. It reminded me of a concert, or big sporting event, the people were everywhere. I think that they grew their church on the principles of "home cells" and although it has become a very large church, the "home cells" still provide space and the atmosphere for that one-on-one care.

There are so many people in the world, even our next door neighbors, who don't attend church, but still claim to believe in the Christian faith. Evidently, having a friendly church is not enough to bring these people into church. We must enable the "Back Door" approach to the church. This Turbo Group has prepared us to begin opening the back door of our church through interest cell groups. There are many children in our area that attend special events at our church such as Vacation Bible School or sometimes Sunday School, but their families, parents, aunts, uncles, cousins etc. do not attend any church event. I am prepared to open the church back door for these children and their families through a bell choir cell group. The

children involved in the bell choir are bringing their parents to practice and I am involving them in practice in various ways from refreshments to helping bell ringers. These parents are beginning to come to worship to see their children participate in the bell choir. I have opened the back door for these folk.

In the beginning of my cell group, the majority of the congregation did not understand what we were doing. *Why should we expect them to know when it was all new to everyone, and even we weren't sure how it would work out.* When I decided on a bell choir, I just mentioned to several people in the congregation that a bell plate choir was my goal. The next thing I knew, here a \$100, there a \$100 or \$50, and soon there was enough to purchase a three octave bell plate set. The congregation of Memorial, I believe, has seen a change in the people who are part of this first Turbo Group for cell ministry, and they like the change. I believe they want to be part of this movement within our church. Other cell groups are experiencing similar success the : card cell, the communications cell, disaster relief cell, divorce cell recovery, are a few examples of other cells having similar success. Not only are we focusing on a good cause and common interest, we are focusing on prayer, Bible study, most importantly we are putting action into loving our neighbor before we preach to our neighbor.

I think the best part of Turbo Group has been the closeness we have experienced and the vision that has captivated us all -- our hopes, dreams, and commitment to this new visioning and being able to put legs and helping hands on our hopes, dreams and commitments. Several thoughts ran through our minds when we first began. 1.) What will be expected of us? 2.) Do we keep a wall between ourselves and the other members of the group? 3.) Can we really make a difference?

All of the information was valuable and has prepared us well for ministry, but the greatest part was bonding as a group. One instance I vividly remember as a turning point. One of the people in our group shared with us a very personal account in her life, one that she had hidden deep within and tried to cope with herself. We had been meeting for several weeks and now this person felt close enough to us (as was the feeling of the entire group) that she could risk revealing this secret to the group. The morning this happened, we experienced the small group setting bringing us together as a family, not only growing the church, but for our own feelings for each other -- we cried together, prayed together, and hugged together. I think our entire world would like to have a feeling of closeness to someone who truly loves and cares for them. The risk of not fearing being loved and being free to open up to others was a good experience for all of us. I can't express in words this experience, so warm -- loving -- and caring.

The worst part of cell group, if there can be anything, were the feelings we experienced when one person in our cell had his own vision, but that vision was the only way to go -- and he was the only one deserving enough to get there. It was very tough for a while, trying to love him and be patient with him, especially when he felt that he was so far advanced over the rest of us in his Christian walk. We all have levels of our Christian walk -- some are farther along than others, but no one person is insignificant in the eyes of God. I came to realize that he had some deep seeded problems and although I continue to pray for him and love him, it was best for the entire group to keep our eyes upon God and proceed with what we believe to be a vital ministry, and let that one who was creating tension and holding us back to go his separate way. I believe we had to "dust our feet" and go on with the vision of the entire group, especially when this person had no intention of fording the same stream to vital ministry. I think the entire cell group learned a lot from this tough experience.

I truly believe in the Turbo Group as the beginning of cell /organic ministry in any setting. I believe this is the way for individuals and an entire congregation to begin growing and learning to enhance their gifts and talents to reach churched and unchurched people. I believe lay people must get involved in active ministry in their local churches. I wish every lay member and congregation that has not experienced organic cell ministry would begin with a Turbo Group experience as great as ours. Opening the back of the church is the key.

Evaluation VII K. W. age 33

If anyone would have ask me one year ago what a cell or Trubo Group is, I would have looked at them as if they were crazy. One year ago I did not know I would soon become part of a Turbo Cell Group that I believe has changed my life.

The Turbo Cell Group was designed for people to prepare themselves for ministry through study, fellowship, dedication, and becoming involved in the ministry of the church. I believe Turbo Cell Groups will be a vital part of growing churches for the future. We, in the first Trubo Cell Group, at Memorial United Methodist Church have learned to do God's work by spending time to learn and grow strong in the faith. We have spent many hours studying, laughing, crying, and sharing our hopes and dreams of our church being in vital ministry. We have learned knowledge and gained experience in understanding the closeness of a small group as a strength for ministry.

Personally, I did not see myself as worthy of becoming a cell pastor, but I have learned by growing with my friends and family that I can be a leader as a cell pastor. I have learned that dedication to God, the ministry of my church, sense of call, and preparation are the keys to leadership. I believe John Allen is right when he says: "love your neighbor before you preach to your neighbor." This frees me to know I can lead by loving my neighbor enough to get

them involved in an opportunity to become acquainted with Jesus and I can share my story of faith with them and point them to Jesus as Lord and savior by actions before words.

Our Turbo Group has tried to break the old paradigm habits that do not help ministry. We learned to understand paradigms and shift from the old to the new paradigms. Our paradigm shifts included learning positive images of ourselves. We switched from survival thinking to vitality thinking in terms of ministry. Three paradigm shifts that has really helped in our church are positive visioning, commitment to church membership, preparation for ministry, and tithing. These have opened new areas of growth and expansion like, our new "Bose" sound system, a paved parking lot, a bell choir, food bank disaster relief, professional landscaping, 3 monitors and VCR players for our teachers, and a computer system for our church. I am sure I missed something in the list; however, none of these things would have happened with our old ministry paradigms. Learning to see our church with new eyes open to change is the way we need to continue in ministry.

All the resources we used were helpful and exciting, my favorite was the Disciple Bible Study and how we used it in our Turbo Group. We went at our own pace with Disciple. It helped me develop a pattern of discipline for devotion and study that grew to be a hunger for more.

Before being part of the Turbo Group I was fearful of people that created disagreements just to be seen or heard, I didn't know if they knew something I didn't, or if maybe I was doing or seeing something wrong. The people characteristics of a single cell group by Carl George freed me to see others in a new way. The ECR experience our Turbo Group had, and the whole church, and the way John handled him, encouraged me to strive even harder to understand the ministry model John was trying to teach us. Our Turbo Group required a lot of

patience, devotion, time, and love. Now I feel I could share anything with this group and be safe. Now I am ready to lead a cell group myself with the support of my Turbo Group.

We as a Turbo Group and church have learned that organic ministry cells are vital to the future ministry of Memorial. I hope all churches get a Turbo Group started to prepare themselves for ministry so they can grow like we have and make God's kingdom grow.

Evaluation VIII
K.T.W. age 41

I think the Turbo Group has taught us and prepared us to lead cell ministry at Memorial United Methodist Church. I believe the cell ministry will continue to work and pull in new members to our church as long as we keep the interest built up in each different cell group.

This has been a good experience in learning a deeper commitment to Jesus and toward the church. We started out knowing very little about being "prepared" to be lay pastors in our church. We learned new Bible leadership styles and new ways to minister to other people. The Turbo Group has brought us together mentally and spiritually and we are supportive of each other in ministry. We are no longer insecure about telling people about Jesus. Some people are afraid to study or learn because they think they have to know everything about the Bible to lead. We have learned that loving your neighbor first opens the back door to the church and lets a person learn about Jesus at their own pace.

The resources we used were all good. The paradigm video was easy to watch and let us think for ourselves and discover our own paradigms and the changes we needed to make in our church. The Discipleship book was my favorite.

I think the Turbo Group has been good for everyone in our church and especially for those in the group. We are ready to lead and to not only lead ministry, but to lead our church to new paradigms for ministry.

APPENDIX I
TURBO GROUP CONSENSUS EVALUATION

We are prepared to lead ministry in cell groups at Memorial United Methodist Church. We are also ready to teach others about organic ministry. John has been careful to teach us how to talk about ministry. We have learned to use the term organic ministry with regard to our cell model we have begun. John insists upon this because, even though Meta is the spring board, if we try to be a structure of some type then we will have only another program. Using the term organic ministry leaves an open door for the cell ministry at Memorial to develop a life of its own inspired by the Holy Spirit.

We are all in agreement that each of us in this Turbo Group have grown spiritually and in preparedness to lead lay ministry. The life of the group experience has brought us closer together as brothers and sisters in Christ. We have learned:

1. How to implement the back door of the church.
2. How organic ministry best describes the life of a vital church.
3. About successful organic ministries from around the world.
4. About Biblical leadership models and ministry models that we had not considered before.
5. Common characteristics about communication with regard to group size and personality types in any small group.
6. About primary principles for church vitality.
7. That each generation has paradigms developed during their lifetimes and that each of the paradigms had value in an appropriate time reference. We have also learned that some of the generational paradigms are not healthy for the church of the twenty first century.
8. We have learned the value of technology in the information age for the church.
9. We have learned a confidence that comes with being prepared to do a job right.
10. How the Holy Spirit can work in our midst when we are faithful.
11. That losing some people in the church can be healthy for the whole church body.

Our entire church has benefited from this Turbo Group experience in these ways:

1. We renovated the church sanctuary.
2. We installed a state of the arts sound system.
3. We paved our church parking lot. *John insists that without appropriate parking facilities that the church is what he calls "dead in the water."*
4. We lighted our church parking lot.
5. We installed new sidewalks and steps.
6. We had our church property professionally landscaped.
7. We have purchased a computer system for our church.
8. We have established twelve lay led ministry cells in new areas of ministry for our church and have sixty some people relating to these cell groups.
- 9 We have received twenty new members over the last two years and have thirty or so people participating in our church in various manners that have not joined yet.
10. We have a good second worship service on Sunday evenings.
11. We are working toward the biggest budget ever for our church.
12. We have more people involved in more ministry areas than ever before.

We believe any church desiring to begin an organic ministry model could benefit from a Turbo Cell Group experience like ours.

BIBLIOGRAPHY

Barker, Joel A., The Business of Paradigms, Discovering the Future series 2nd edition, produced and distributed by Chart House International, 30 min. videocassette, Burnsville, MN., Copyright MCMLXXXIX Joel A. Barker and Ray J. Christensen.

_____. The Power of Vision, Discovering the Future series 2nd edition, produced and distributed by Chart House International, 30 min., videocassette, Burnsville, MN., Copyright MCMXC Joel A. Barker and Ray J. Christensen.

Barna, George, Church Marketing Breaking Ground for the Harvest, Regal Book div Gospel Light, Ventura, Ca., 1992.

Bragg, Edsil, Pastor First United Methodist Church Williamson, WV., interviewed by John E. Allen 8/93.

Dethmeyer, Jim, lecture to our Doctoral study group August 1995.

George, Carl F., and Warren Bird, How To Break Growth Barriers, Capturing Overlooked Opportunities for Church Growth, Ted Engstrom, Baker Book House, Grand Rapids, Mi., 1993.

_____, _____, The Coming Church Revolution, Empowering Leaders for the Future, Leith Anderson, Grand Rapids, Mi., Fleming H. Revell div Baker Book House 1994.

George, Carl F., Prepare Your Church for the Future Introducing the Meta-Church: Large enough to celebrate, small enough to care, C. Peter Wagner, Fleming H. Revell div Baker Book House, Grand Rapids, Mi., 1992.

_____, & Robert E. Logan, Leading and Managing Your Church, Grand Rapids, Mi., Fleming H. Revell div Baker Book House, 1987.

Hatfield, Ben, "Energy Development and Tug Valley Economics" Lecture by: Ben Hatfield Vice President of Development Flure Enterprises, Matewan National Bank Managers Meeting, Charleston, WV., 10/93.

Icenogle, Garth W., Biblical Foundations for Small Group Ministry An Intergrational Approach, Inter Varsity Press, Dower Grove, Ill., 1994.

Korean trip, UTS Doctoral Study Group, personal Journal, 1994.

Martin, Glen, & Gary McIntosh, The Issachar Factor, Understanding Trends That Confront Your Church and Designing a Strategy For Success, Nashville, Tn., Broadman & Holman, 1993.

Outler, Albert, John Wesley, N.Y., Oxford University Press, 1964.

Ryrie Study Bible NKJV, ed. Charles C. Ryrie, Th.D., Ph.D., Chicago, ILL., Moody Press, 1985.

Sampson, E. L., "Personal Journal" A personal journal of the founding lay leader of Memorial United Methodist Church, 1951.

Slaughter, Michael, Beyond Playing Church, A Christ Centered Environment for Church Renewal, Howard Snyder, Bristol House LTD, 1994.

_____, First Love, 90 min. videocassette, Media Resources, United Theological Seminary, Dayton, Oh., 1994.

Soards, Marion L., The Apostle Paul An Introduction to His Writings and Teaching, Paulist Press, N.Y., Mahwah, 1987.

Sweet, Leonard, Quantum Spirituality A Postmodern Apologetic, Whaleprints, Dayton, Oh., 1991.

Tenny, Mary Alice, "The Origin and History of the Methodist Class Meeting," Spiritual Renewal For Methodism, A Discussion of the Early Methodist Class Meeting and the Values Inherent in Personal Groups Today, ed. Sammuel Emerick, Methodist Evangelistic Materials, Nashville, Tn., 1958.

West Virginia Annual Conference Journals 1980- 1991.

Yodio Full Gospel Church, Introduction To Yodio Full gospel Church, 20 min., produced and directed by: Yodio Full gospel Church staff, Seoul, Korea, 1994.